THE UNITED CHURCH OCTOBER 1, 1959

# OBSERVER

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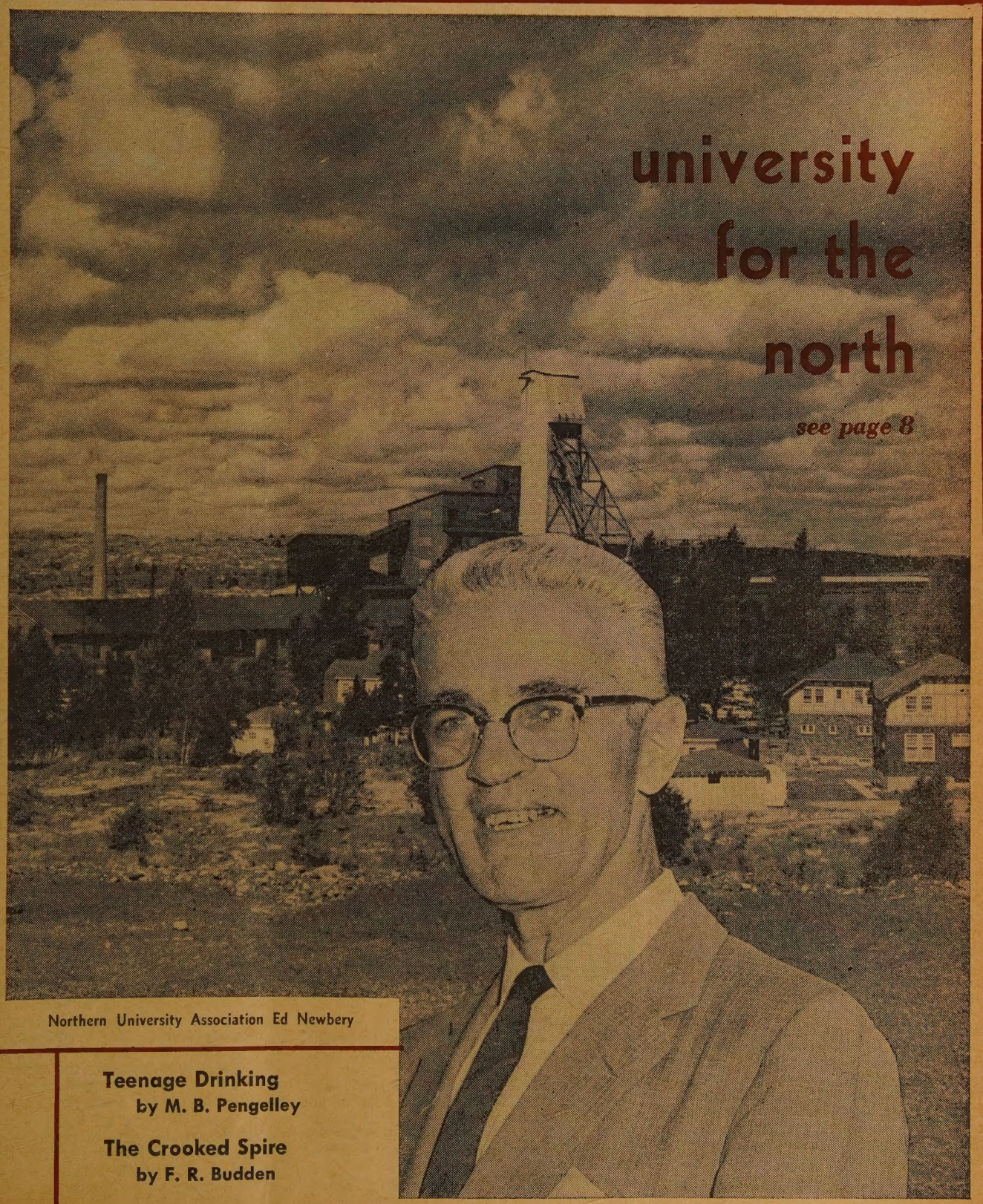


## university for the north

see page 8

Northern University Association Ed Newbery

**Teenage Drinking**
by M. B. Pengelley

**The Crooked Spire**
by F. R. Budden

# Letters

## The Queen at Church

Dear Sir: I enjoyed the pictures and article "The Queen Goes to a United Church" but was surprised and displeased that our church was referred to as "Non-conformist". As there is no established church in Canada, I would like to know to what we "non-conform"?

Kingston, Ont. J. M. Bellhouse.

Dear Sir: The article on "The Queen Goes to a United Church," repeats a mistake made by the Canadian Press in telling of Her Majesty's visit to Sydenham St. Church, Kingston. You state "It was the first time they had worshipped in a non-conformist church in Canada." As Canada has no established church and no Act of Conformity how can Her Majesty or anyone else attend a "non-conformist" church in this country?

C.P. may be excused for making this mistake, but surely **The United Church Observer** should know better.

We who came originally from Great Britain are proud of our non-conformist background in the Congregational, Methodist and Presbyterian churches of the old land. Nor were we ashamed of the "non-conformist conscience" that has had so much to do with the shaping of Britain's moral leadership amongst the nations of the world. "Non-conformist" is a good name. But when we came to Canada we rejoiced that in this great land all churches stand free and equal before the law, and Non-conformity in the meaning of the word used here does not exist. . . .

Brookdale, Man. (Rev.) M. E. Graham.

## Which or Who?

Dear Sir: I am troubled about the lack of uniformity in repeating the Lord's Prayer. There seems to be uncertainty about **which** or **who, in** or **on, them that** or **those who,** and also about the pronunciation of **trespass** and **trespasses.** This is especially unfortunate when the prayer is said in "unison". As unison calls for uniformity, uniformity demands a pattern. I suggest that for us United Church folks, the pattern is found in our Book of Common Order and other official publications. As for the pronunciation in question, the lexicographers seem to leave no choice.

Saskatoon, Sask. C. T. Morrison.

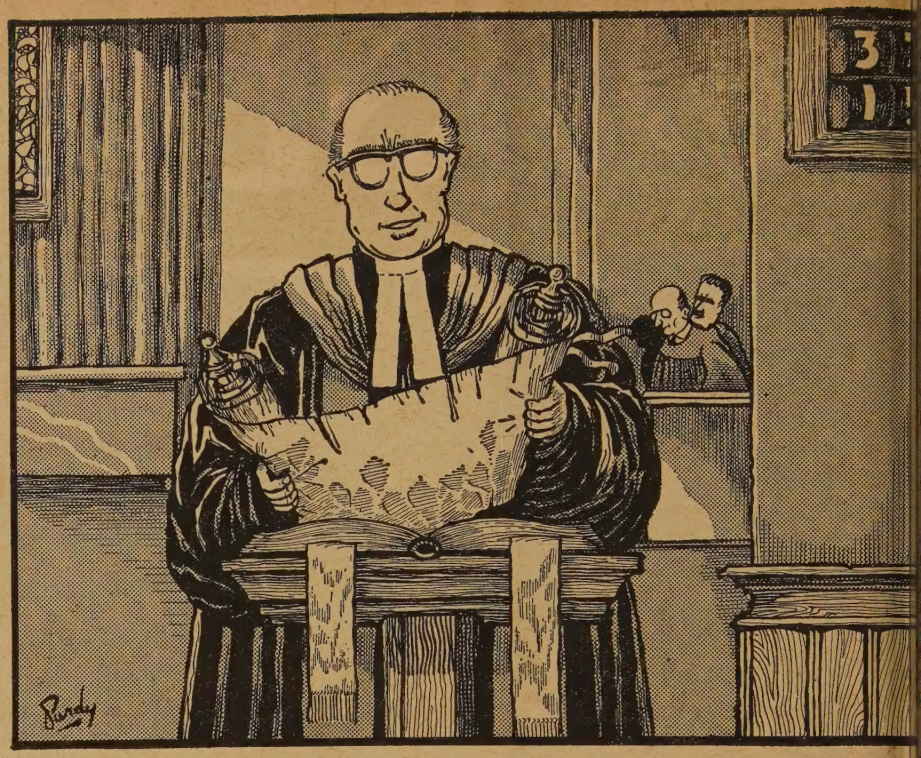
## Food for Thought

Dear Sir: I read your editorial concerning The People's Church, which I attended a few times. I have supported their missionary effort. I was brought up in an evangelical church and now I am a member of the United Church. . .

I was carried away with the zeal of The People's Church convention and supported it, but I have seen differently and now support the M and M of the United Church. No jacked up zeal today and down tomorrow.

Since I left the evangelical church and joined the United, I have been asked, "how could you do it? are you happy there?" and then have been told, "you know they don't preach the gospel." In my bringing up, I was always told that the United Church was dry and had nothing, but I pay no attention to the stuff, now. I don't go to church to look to it to feed me; I go to church to worship God and He feeds me. . .

Bloomfield, Ont. C. J. Greatrix.



"And now for those wanting 'Good old hymns' . . ."

## Using the Red Side

Dear Sir: A statement showing the givings of several churches in North America toward the spread of the Gospel, shows The United Church of Canada near the bottom of the list. . . . This lies at the door of those who have the pulpits in the congregations of our churches. All who are members of the church in full communion, did, at the time of becoming members, accept responsibility in the great task of preaching the Gospel to every creature, but many seem to have forgotten, or may not have fully understood, the full extent of the obligation. We are sometimes a little weak in going into full detail as to the whole meaning of church membership.

The mission of the Church is the business of every member, and this implies the use of the red side of the duplex envelope.

Valois, Que. Wm. C. Scott.

## Catholic Replies

Dear Sir: I beg a few lines to disagree with Mrs. Lucy Ranieri's claim that "Roman Catholic Churches are kept open as business houses for buying and selling indulgences." Surely Mrs. Ranieri is joking.

As a reasonably well-educated and well-travelled Catholic may I say flatly that our churches are kept open for one reason and one reason only, that we may enter for prayer and meditation. Such visits are the logical consequence of our belief in the presence of Christ in the Sacrament of the Altar. . .

The Catholic who wishes to gain an indulgence need only reach for his prayer book; many indulgenced prayers are found therein.

Your readers who doubt our motivations need only drop in almost any hour of any day at the nearest Catholic Church and see for themselves. Or tell the local priest you wish to "buy an indulgence" and watch his jaw drop!

Downsview, Ont. Robert L. Dodds.

## The Prescription is Filled

Dear Sir: Your "Editorial Prescription" the August **Observer** was to me a m thoughtful and practical article. . .

Thank you for not condemning those w are genuine about their doubts, those w have murmured many times "O God if th is a God, save my Soul if I have a Soul.

Belleville, Ont. Douglas Adams

## The Work Downtown

Dear Sir: In the discussion on "W should the Church be doing?" I wish t you had included some voices from downtown and city mission work. . . . am grateful for Dr. Porter's "concern" ab the use of alcoholic liquors. I feel v strongly that the church in recent years not been sufficiently emphatic with reg to this and other influences in present social practice that are so destructive to moral life of individual families and pub servants. . . .

I rejoice in our church's policy of vol tary total abstinence and believe that should be more strongly and frequen emphasized.

Toronto, Ont. (Rev.) C. J. L. Bat

## Is Devotion Lacking?

Dear Sir: The disease of closing Uni Churches for evening services and am gamating them for summer services is n almost epidemic. This is often excused the grounds that there would only be negligible attendance at the services, a way, and it would be expensive to pay su stitute ministers for under-populated servic

If, however, these are valid reasons, th evening services could be permanently ab ished and poorly attended churches could closed or have their identity merged w other congregations. Surely, the main reas

public services is for the worship of God not to provide religious entertainment large audiences. The quality of the ship, and not the size of the congrega-, should test the worth of a Christian ice.

On several occasions I have attended ser-s when the clergyman and I were the y two present. In one instance I suggested he need not hold the service on my ount, to which he replied, "In this church nsong is said whether anyone attends or " The prayers of the faithful have been red in that ancient Norman church for turies regardless of the size of the con-gation, and perhaps more of the devotion ch brings even two or three people ether in His name is now needed in The ited Church of Canada.

onto, Ont. B. J. Legge.

## New Angle

Dear Sir: Agreed that the topic before us a nasty one to discuss, yet let us have ther look at "capital punishment."

ince our government is reluctant to ard this sharpest of all the teeth with ch the law is equipped, let's tackle it m a different angle. Let's ask our govern-nt for a less disgraceful way of execution.

hven, Ont. G. Halbgewachs.

## quor Advertising

Dear Sir: The press and the church ween them have a great deal of influence, for the use they make of their influence y are of course responsible.

Any publication that carries liquor adver-ng indicates that the publisher's services a price) are available for the promotion this evil business. The solution of the uor problem is a simple one: just two rds—**Total abstinence.**

nd River, N.S. J. H. Cameron.

## Church Should Take Sides

Dear Sir: I heartily disagree with your statement that the church cannot take sides between capital and labour. Why can't it and why shouldn't it? Christ did, and while He taught that what was Caesar's should be given to Caesar, yet His sympathies were entirely with the poor, the underprivileged.

You say that the white collared worker has been left behind in the struggle for a fair share of the national income. It is entirely his own fault. For years unions have been trying to persuade him that it was in his own interest to organize, but he would not listen. . .

Verdun, Que. E. G. Jones.

## Casual Worship

Dear Sir: Twice recently I have attended worship in churches, and noted regretfully a super-emphasis on volume and direction of music. A head bobbing about like the band conductor's wand is not conducive to worship.

There seems a very casual participation in the service. Even during prayer, we merely close our eyes and remain with knees crossed or arms akimbo. I remember with a sort of longing the years when we all knelt to pray in Sunday school, Epworth League and regular church worship; when the keynote was given by a leader with tuning fork, and everybody sang; nor did the minister limit himself to any twenty minutes! . . .

Toronto, Ont. Bert E. Richards.

## A Manner of Speaking

Dear Sir: When I arrived in this great country many years ago, from the North of England, I listened to the Canadian manner of speech with awe. I didn't think I ever had heard a nicer pronunciation — clear, articulate, and pleasant to hear.

Well, time has passed. True, I am a little deaf, but am I right or wrong in assuming the Canadian manner of speech has under-

Dear Sir: Having just come back from another Sunday morning service in which I was so disappointed to the extent of being bored, I feel it almost a duty to complain through the public medium of our church paper of the poor quality of the majority of our United Church services.

May I state at the beginning that I am not here criticizing the sermon. Usually they are of fine inspirational material. But how can devout educated Christians go to divine service on a Sunday morning — the only service, the highlight of the Christian week, and one which should be conducted with the utmost dignity — and go through what I call mere insipid ramblings?

I suggest that beauty, dignity, and inspiration are lacking in these new orders of service. How can the congregation enter into divine service properly by sitting down right after the first hymn and listening to the minister tell a "children's story," which is usually so boring as to have appeal to no more than a five-year-old? What possesses a minister to have his pastoral prayer full of "we thank Thee's—we thank Thee for this and that, and for the beautiful sunshine, etc."? Especially so when he has only the one prayer in the service.

Where are the beautiful liturgies, prayers and music provided by our Christian heritage? Certainly not in many of the anthems sung—and must we always have two anthems, while the congregation just sits? or should I say audience. Isn't it sad that a minister must announce two or three times the page, the number and the paragraph in our Hymnary at which the Prayer of Confession, and The Apostles' Creed must be found? It should be said, or sung, as the Lord's Prayer and without any announcement. Then again you rarely hear or say these prayers except at the service of Holy Communion.

Certainly our church worship leaves much to be desired. It is often not in accordance with The Book of Common Order. Many services are disjointed, follow no logical sequence, and certainly build up to no high point at all. I would suggest that children's stories be eliminated. At present the custom in our churches is to conduct one main service a week, and I intend to either discontinue going to this or else attend Anglican services.

Surely, in city churches at any rate, our ministers are not so busy as to be real pastors to their congregations and conduct a half hour service of Holy Communion each Sunday at 8.30 a.m., a family service at 9.30 (where you can have all the children's stories you want) and the morning worship service at 11 a.m. I feel too that I am not alone in my thinking.

Halifax, N.S. A. W. MacLeod.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# Who will help Clementina?

***This is Clementina. Italian, age 5. Home is a hut; no gas, no running water, no toilet. The floor is beaten earth. One bed for the family. Blankets are dirty rags and clothes gathered together at the end of the day . . . every day. The kitchen is a rudimentary fireplace. Clementina has not yet gone to kindergarten . . . this will be next year. A child who never owned a toy . . . who knows not how to play . . . she gathers wood for fuel in the nearby woods, does the family washing in the public lavatory, looks after her mother and father who are ill and her younger brother. Her parents look with anguish at their child who never smiles. For Clementina, hunger is never appeased, misery deep. Burdened beyond her years, her sad, bewildered eyes tell the story of her wretchedness. Help to this family means hope instead of despair . . . a chance to live.***

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gone a tremendous change? I cannot unde stand 80 per cent. of what speakers sa They slur their words and are careless articulation. . .

My very best wishes to **The Observer**; at least, is clearly understood.

Lachine, Que. T. Percy Hall

### Why Not a Record Player?

Dear Sir: The Question Box says that t placing of the choir in a gallery at the ba of the church is favoured by some ministe Not by me.

I started as a boy soprano in the C. of nearly 70 years ago, and am a present me ber of a United Church "segregated" cho . . . I do not like being banished from t body of the church, and I maintain, als that it is not good for choir morale. . .

I would urge "experts" to remember planning the position of the choir in t church that they are dealing, not alone wi voices, but with human beings, many whom have a pride in their office of leadi the congregation in songs of praise a worship to Almighty God. After all, if on a disembodied voice is required, why n install a record player?

Nanaimo, B.C. L. A. Warre

### Nothing Really Bad

Dear Sir: J. M. Taylor raises an int esting question: "If a thing is wrong principle, does the quantity of on indulgence affect the basic premise?"

Allow me to suggest to Mr. Taylor a all who reason in this manner, that the are very few things that are entirely ba Most "evils" are little more than good thin abused. . . I am told that in the ancie world, many people used to take very sm doses of **arsenic** from time to time—as beauty aid. . .

Beamsville, Ont. Allan F. Gretsing

### Tastes Differ

Dear Sir: The letter entitled "Whither Women" by Rev. M. B. Jose, Prescott, On is very timely.

Very serious consideration should be giv before a vote is taken re the amalgamati of the WMS and WA.

First: let me say the letter has given courage to write my own observations both organizations.

I would like to say that the two grou think differently. Not every woman feels "world is her parish" as we do in the WM and while it would be lovely if they did, difference in the membership indicates th women are interested in various areas church life. For three years I have be asking this question: how many amalgama WMS and WA organizations are there no and how are they functioning; how mu time is given to the study of missions? On we know this, we will know the answer amalgamation.

Fort Frances, Ont. (Mrs.) W. A. Mart

### Why Talk Union?

Dear Sir: What can be the motive behi urging the union of our church with Anglicans? Is it the idea of bigness? I f our efforts could be much better utilized changing the life of our members. . . . we are in Christ's Kingdom it does matter much to what particular church belong. . .

Calgary, Alta. J. B. McCubb

THE UNITED CHURCH
# OBSERVER

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Archbishop Clark

IN THE NEXT ISSUE

*The New Primate*
By A. C. FORREST

*Missionary Conference*
By E. L. HOMEWOOD

# Observations

WE'VE STARTED A NEW SERIES from the new book *Life and Death* see p. 15. In the next few issues we will condense a number of chapters on such questions as heaven, hell, purgatory, the anti-Christ, the second coming, prayers for the dead. The United Church's committee on faith has been working on this book for several years, and Dr. A. J. Reynolds whose famous *What's the Difference?* has sold hundreds of thousands of copies in several languages, has done the editing. We don't suggest this is the lightest reading in the world, but it will repay a little time and thought.

* * * * *

● WE DIDN'T KNOW if we should be flattered or offended, but decided on the former—it feels so much better. But one day just after the Anglican General Synod opened its meetings at Ste. Anne de Bellevue, a lady telephoned our editorial office to ask in what issue we would be carrying reports of the Anglican meetings. That helped confirm us in our decision to do a cover-story on the new Primate, even though tradition has inclined us to be more narrow. We hope it will help readers to understand and appreciate more fully our great sister church. See next issue.

* * * * *

● IN THIS STATISTICS conscious generation it is difficult for editors to keep their minds off the circulation figures. Even spiritually-minded ministers are sometimes distracted by the ups-and-downs of the offering plates and the membership rolls. Anyway, we recently compared notes with the editors of those important missionary papers, *The Missionary Monthly* and *World Friends.* And, of course, we found out about circulation.

THE "MONTHLY" CIRCULATION is 65,000 with its brightest successes recently in Prince Edward Island. *World Friends,* a fine little paper for children, has 50,000 circulation and is also booming in *Anne of Green Gables* land. Hamilton, Ontario, is also a bright circulation spot. We had wondered, if OBSERVER and Mission publications take away from each other? We've found no such correlation. Rather it seems that when a part of the church shows vigorous interest in its mission outreach, circulation goes up for all of us. Ditto, the reverse! But we're not going to tell anybody yet where the weak spots are.

* * * * *

● READERS WILL REMEMBER our comments on Dr. Strangway's herd of Brown Swiss cows in Angola, and the Alberta young people who sent funds for some more heifers. A recent letter from Dr. S. to Dr. Victor Mooney, the United Church's Treasurer, reported that the herd had now reached 25, and while the best milker of the lot is a Holstein called Joana, it is expected that she will soon be outstripped by a Brown Swiss, Menina Jamba, whose name, translated, is Girl Elephant.

THE MILK FROM THE COWS is used for the hospital at Chissamba, where the medical work is getting heavier. This year "the hospital has been so full that the corridors have beds packed like cars on a freight train. Those waiting for a bed and an operation have been sleeping in the Eucalyptus grove during the dry season. The 73 leper treatments centres supervised from the hospital are administering drugs to 2,600 lepers."

* * * * *

● MEN KNOW A LOT MORE than we gave them credit for when we wrote that editorial praising women for knowing so much more than men do of the overseas mission fields. But we are still suspicious that Canadian church men are geographically and Biblically, illiterate. One young missionary on his way to the Overseas field in Trinidad was asked by a well-wisher if that weren't the place where they were having all the trouble with the Mau Mau.

* * * * *

● THINGS MAY BE MOVING down Niagara way, according to one report we have just received. A lay brother offering up an enthusiastic prayer recently was heard to petition: "Bless all those gathered here, and set on fire the rest of the churches in this community." This we suggest is a much better prayer than the old one: "We regret Lord that there aren't more out tonight, but we

## *Editorial*

# Burning the Churches

TWICE a day Toronto commuters pass big highway signs showing the number of traffic deaths compared with one year ago.

While this still indicates waste and tragedy, the signs have had a cheering note this year. Traffic deaths in many major cities have been cut drastically. At the moment Toronto reads, "last year, 86"; "this year, 53."

This was accomplished not by perennial slogans, sermons and scoldings alone, but by a careful study of what causes accidents, and an intelligent programme of prevention.

There is another area in Canadian life where neglect is costing too much. Fires! Last year Canada had 86,502 reported fires; $116 million worth of property was consumed, and 529 lives were lost. In the past decade many, many hundreds of little children have been burned to death, and 16,000 Canadians seriously injured and scarred.

While we are deeply troubled by this loss in our country, churches have a particular concern. They present a very special problem to fire prevention people. The record is very bad. We can expect from 175 to 200 church fires this coming year, with a loss of nearly $2 million worth of property.

Ninety per cent. of fires are the result of human carelessness, and neglect of common sense precautions. Church officials are notoriously negligent in such matters. Their neglect not only endangers the property of the people to whom they are responsible, but also increases the insurance fees. Often they don't even bother to make certain that they have adequate insurance protection.

Now is the time for officials to look over their property, check their insurance coverage, and take the good advice of their underwriters and local fire prevention people.

## SEGREGATION AND LABOUR UNIONS

MR. CLAUDE JODOIN, President of the Canadian Labour Congress, wants to expel South Africa from the British Commonwealth if it doesn't end its racial policies. He says the CLC will call on the Canadian Government to speak up for such a policy at the next Commonwealth Conference. Others advocate expulsion from the UN.

We share Mr. Jodoin's bitterness against South Africa's apartheid and all its works. We believe, however, that to advocate exclusion from the Commonwealth is a serious mistake, and suggest it would be playing into the pure white hands of the leading proponents of apartheid. Many Afrikaners would be happy to be out of the British Commonwealth, and have the British out of South Africa.

It would be like kicking some of the southern states out of the U.S.A., something on which Abraham Lincoln gave leadership nearly a century ago. The hope for the future of the black-skinned people of South Africa lies within the Commonwealth, and within UN.

However, we do suggest to Mr. Jodoin and the CL that there are areas where their convictions might b expressed more effectively than by telling Mr. Diefenbak what to say at the next Conference. Canadian labou ought to tell the white unions of Africa how they feel abo the way African workmen are treated by white labo unions.

Informed and liberal-minded people expect labo unions to stand for certain things; like the right of a man to receive a decent day's pay for a decent day's wor regardless of his colour or race; that promotion and rewa should be given for skill and industry, not for race colour.

But in parts of Africa, notably the Copperbelt Northern Rhodesia where United Church missionari work, the white labour unions are among the most r actionary forces in the country. No one else does more keep the black man "in his place," than the very w organized and very well paid white union members.

Whites have their union; Africans have theirs. A wh man gets about five times as much pay as a black ma And whites won't let dark-skinned Africans into th union. What is worse than the wage disparity, the wh union has fought successfully for years against Africa rising to skilled jobs. Management resents the bad ec nomics of keeping able Africans doing donkey work, a paying less able white men high wages for skilled work African could do better. But white unions force manag ment to keep out Africans.

There are many colour bars in Africa, cultural, soci economic, and—we are ashamed to have to confess it religious. But among the worst of all is this industr colour bar, wherever it rears its ugly head.

## CONFESSING OUR SINS

FORMAL prayers of confession are being recited mo and more frequently by United Church congregatio The Lord's Prayer and confessions are about the o prayers we ever do hear said in unison.

We assume that this is because the *Hymnary,* which quite inadequate in such materials, has two prayers confession, one of thanksgiving and no more. Ministe seeking to provide more participation for their worshipp people, use what is convenient.

There are two comments to be made on this. Wh there is a place for confession in every service of comm worship, we question the custom of reciting only con sion. There are many times when it might be better recite prayers of thanksgiving, even intercession.

But what is more serious and perhaps less debata than possible imbalance, is having people confess th sins, and then not giving them assurance of pardon. I psychologically and liturgically bad. A prayer of con sion should always be followed by assurance that th who are penitent are forgiven their sins. Our people sho be sent from their church services back into the worl redeemed people to live a redeemed life.

OBSERVER
OCTOBER 1, 1959

*he World Council of Churches'*

# REPORT FROM RHODES

by ERNEST E. LONG*

A MEETING of the Central Committee of the World Council of Churches is always colourful and dramatic, it brings together well-known church- n from every continent and from many ntries and traditions. Put Dr. John llie, Pastor Martin Niemoller, Dr. Marc egner, Professor Hromadka, Father rowsky, and many others, equally ious, together in one spot and the logue is sure to be scintillating.

Unusual interest centred on this year's eting of the 90-member governing and icy-making committee which operates ween gatherings of the full Assembly, h because its place of meeting on the nd of Rhodes was full of historical ociations, and because, for the first time, net in a predominantly Orthodox country.

### Where Old Meets New

After an over-night journey by steamer m Piraeus on the incredibly blue waters the Mediterranean, we sailed along the ged coastline of Turkey, and drew near the Island of Rhodes. The largest of Dodecanese, it is some forty miles by nty in size, mainly rocky and barren s, but with fertile valleys where groves olive and fig trees spread their dusty en foliage and, with vineyards, provide staple crops. As we drew nearer, the of Rhodes looked altogether lovely— completely unreal. To the left were white walls, minarets and domes of the kish quarter; to the right, Mussolini's am of empire had built a modern city h magnificent hotels, governor's palace, nedral and villas. Between them, and wning the hill, stood the best-preserved he Medieval castles, the Castello of the ights Hospitallers, where for three cen- es following the Crusades, knights from ny countries had made their home, nned a stronghold against the Turk, and served the traditions of chivalry. Here, he main hall of the Castello where the nd Masters of the Knights of St. John e elected and held court, was our place meeting.

Later we visited the other stronghold of the Knights at Lindos, most memorable to us because St. Paul once landed there on his way to Rome. The spell of ancient Greece is still felt in this land. Where else could we have sat, from ten o'clock until midnight on a clear moonlight night, in an amphitheatre where Greek tragedies were performed four hundred years B.C., and heard a famous blind Dodecanese pianist play Beethoven, Debussy and Chopin?

### Gracious, Generous Hosts

Hosts to the Central Committee were the Royal Hellenic Government, the Ecumenical Patriarchate of Constantinople and the Orthodox Church of Greece, and they were gracious and generous hosts, indeed. When, on the way back to Athens, we visited the Island of Patmos, they thoughtfully provided two hundred donkeys on which we rode in state (what a state!) up the mile and a half to the monastery of St. John, and, worse still, down again.

The meeting in Orthodox territory was strategic and wise. Of the 170 churches belonging to the World Council, twelve are Orthodox and their total constituency (not counting the 50 million Russian Orthodox) numbers nearly one hundred million people. In traditions, ways of worship and theology, there are wide differences between Orthodoxy and Protestantism. Untouched by the Reformation, Orthodoxy lives largely in the tradition of the first seven centuries of the Christian era. It is rigid in its authoritarianism, confident that it alone is the one true, holy apostolic church. The very qualities of fidelity and tenacity that have enabled it to survive the reverses and persecutions that have too often been its lot, make it also a necessary but difficult partner in the World Council of Churches.

### Orthodoxy Fears Union

This was shown dramatically in the discussions concerning the integration of the World Council of Churches and the International Missionary Council. These two world movements co-operate in many ways now, and it is inevitable that they should join forces. The union is feared by the Orthodox because it feels that the close association of missionary councils, not directly related to churches, will change the nature of the World Council of Churches. Even more, the Orthodox Churches dread proselytism, and fear that integration will encourage the encroachment of sectarian movements among its people.

After hours of discussion, in which clear distinction was made between the unethical methods used by some groups to entice people into membership, and the freedom of the individual to follow his conscience in the search for truth and spiritual reality, the Central Committee approved draft changes in the constitution of the World Council, providing for integration with the International Missionary Council, these changes to be sent down to the churches for discussion, and ratification by both world bodies.

### Plans for Assembly

Equally significant was the planning for the next World Council Assembly. Political developments made it necessary to change the site from Ceylon to New Delhi. The Assembly will convene on November 18, 1961, and its main theme will be "Christ, the Light of the World." This is to be discussed in three sections, concerned with Unity, Witness, and Service.

At conferences in Spittal, Austria, preliminary materials were proposed for a world-wide church study of the theme. These pre-Assembly materials will be available for use in local groups by January 1961. The complex question of assigning quotas for the growing number of member churches, taking into account geographical and confessional as well as numerical factors, was worked out. Canada's quota (15) remains unchanged from Evanston, but accredited visitors will be at a minimum.

The report of the Churches' Committee on International Affairs (CCIA) brought little discussion, perhaps because everyone was ready to take the proposed more advanced position regarding nuclear warfare. Affirming that the ultimate goal must be the abolition of war, the Central Committee went on to declare, "No nation is justified in deciding on its own responsibility to conduct nuclear weapons tests when the people of other nations who have not given their consent, have to bear the

(*Continued on page* 31)

*Dr. Long is Secretary of the General ncil of The United Church of Canada.*

# A Northern University Struggles To Be Born

By A. C. FORREST

The United Church's new college will be named after a pioneer Methodist minister whose physical prowess was featured by Ripley

EIGHTY years ago Northern Onta was a vast and unknown wilderne of forests, rivers and lakes. unsuspected mineral treasures were hidd beneath the rocks. It had few people!

By 1881 the railways were pushi through on their way west; lumberm were penetrating the forests, and optimis settlers, who had missed out on the fert acres of the south, were moving in. Th year two men with pioneer blood and spi made their way northward by separ routes.

William Newbery had been enticed emigrate from England with his family the promise of free land. He settled thin soil and hard rock at Novar, just sou of what was to become the city of No Bay.

And the Rev. Silas Huntington (a found with old English spelling Hunti don), 50, big, muscular, and a man's m paddled his canoe along the way Champl had travelled about three centuries earl He was the first Protestant—and Metho —preacher to proclaim the Gospel north Muskoka.

The Huntington name was famous sou of the border, and has been adopted several communities and institutions. C Huntington signed the Declaration of In pendence. But Silas's branch had mov north before. They were U.E. Loyalists

It is not known whether the two m ever met, although Newbery, a religi man, certainly heard of Huntington. their way both left their mark. And t past summer, the names Newbery Huntington have been linked together heard again across the north.

How and why? Well in recent wee the Rev. J. W. E. Newbery, grandson William, has travelled some eight thous miles back and forth over the boom Northland, hoping to found a College bear the Huntington name. He has inspi the people of the churches Huntington his successors founded, to raise money a residential church college within a Northern University, to be a memorial the pioneer missionary.

Northern Ontario has grown rich strong. Its communities have 27,000 yo people in 56 High Schools, 85,000 child in the elementary schools, and tens of th sands more in nursery and kindergart

### No Good University!

There is no good university in the wh area qualifying for provincial governm grants. There is a Lakehead college Port Arthur serving the north-western a And without government aid no first- university in Ontario can live and gr There are two small Roman Catholic in tutions, doing good work in their way, they recognize that to do a real job for North they have to get help. And they c get it as denominational institutions.

Yet Canada is caught in one tremend university boom! The numbers of yo

ple clamouring at university doors will druple between 1955 and 1975, and tens housands of them may be turned away. hings have begun to jump in Southern ario, and in other parts of the country. in the North there have been, until ntly, no real signs of development. And North needs a university badly.

Northerners have sensed the need for a g time, but no plan has ever quite ked. The twin problems besetting the rth are: who could rally the responsible ple; and who could decide on the site? s last is always a problem, for every n and city would like to be host to a versity.

Then about 18 months ago the Rev. E. Lautenslager of St. Andrew's Church, lbury, and some other United Church nisters and laymen started to work.

One Sunday, Dr. Lautenslager preached rmon outlining the problem. He pointed that the whole system of higher educa- n in the North was being left to the man Catholic Church, and Protestants uld do their share. He added, too, that time was coming fast when parents ght not get their youngsters into a versity.

He admitted that a few days before at a eting on the matter in North Bay, he l promised that St. Andrew's would tribute $50,000, and apologized to his ple for making the offer so small. He ed his members to let him know if they re ready to support such a project.

### Support from the People

At the door, and over the 'phone after rch, promises totalling $120,000 were de. Dr. Lautenslager knew then that his cern was shared by the people of the rth's largest Protestant congregation; he umed it would be by all the church ple of Northern Ontario.

Until recent weeks, he has been the ef worker and inspiration in the growing vement. He took the matter to the urch's General Council and its Board of lleges and Secondary Schools.

A conference of Northern churchmen was led, and the University of Northern tario Association was set up, with Dr. utenslager as its president. Every North- Presbytery was involved, and 12,000 es-paying members were recruited with avowed purpose of establishing a first- e Northern University.

Anglicans, Presbyterians, Baptists, Jews l a good many Roman Catholics showed erest and joined up. It is expected the NOA will grow to 25,000 members.

This load, coupled with the work of St. drew's grew heavy, and a search was de for an executive secretary of the ociation. They found their man in the v. Edward Newbery, a former northerner served in three Northern Ontario rches), just back from a nine years' t in college work on the Trinidad ssion field.

Mr. Newbery was principal of Naparima Theological College, at San Fernando. His work in the West Indies—where he had also helped bring into being a new inter-church college at Kingston, Jamaica—was completed. He had been succeeded in the principal's chair by the Rev. James Seunarine, the first Trinidadian to be appointed to a high academic post in the Trinidad church. It is mission policy for Canadians to work their way out of jobs.

College-age Newberys—Mary 17, Andrew 15, and Peter 21

It was while he was in Trinidad that a group of young Indians of high calibre was recruited for the ministry. Some of them say Principal Newbery was the best thing ever to happen to Trinidad.

In some ways it would seem Newbery's whole life had prepared him for his new task. His father while working on the homestead became a local preacher, 75 years ago with the United Brethren Church.

Fire swept the Newberys from their homestead in 1887, and Ed's father headed for the bush as a lumberman. Later he became an ordained minister in the Congregational Church, which entered The United Church of Canada.

Edward was born in a parsonage at Sheffield and grew up near Kitchener — a brother with five sisters.

In high school and early college years two of his closest friends were Kitchener

Dr. Lautenslager
*Sparked U. move*

Dr. Vaughan
*Gives support*

United Church boys, Harold Vaughan and Earl Lautenslager. They all became ministers. In Victoria College and Emmanuel they excelled academically. Edward Newbery led his class in arts and won the Prince of Wales gold medal, then led his year again on graduation from Emmanuel, and won the post-graduate fellowship for a year's study in Germany. Later he studied in the Holy Land.

When he returned to Canada he became for a short time assistant minister to Dr. Stanley Russell at Deer Park, Toronto. Then he married a Victoria College classmate, Rina Bost, a modern languages student. Then he went to northern pulpits, first at Magnetawan, later to All People's Mission, Sudbury, and after that came a call to Gore Bay on Manitoulin Island.

Later, while serving in Southern Ontario, he filled in at Emmanuel College on two occasions when professors were ill. This helped equip him further for his appointment to Trinidad. Along the way the Newberys gathered a family of five. Peter, 21, is in Victoria College, Mary, 17, is studying at Ontario Ladies' College, Andrew, 15, is at Pickering College, Susan, 12, and blonde baby Wendy are at home.

In early summer, taking advantage of his furlough, he started the Northern job. They moved the family possessions from storage in Toronto to their new home in Garson.

In the meantime, his high school friend of Kitchener days, Dr. Harold Vaughan, was moving into his new work as secretary of the Board of Colleges and Secondary Schools.

The supervision of Huntington College will come under his board. When it opens, it will be the first new school to come into being under the United Church since Union.

In recent weeks Newbery has been at meetings in Bracebridge, Kirkland Lake, Timmins, Cochrane, Sault Ste. Marie, Bruce Mines, Larder Lake, Noranda and many other northern towns.

### Support from Women

Wherever he has gone he has found church people concerned about the plight of higher education. They are fearful that their own sons and daughters may not make university if the facilities aren't vastly increased. And they have reason to be afraid.

A group of young women in Cobalt wrote The Observer following the first editorial published on this Northern need, pledging their support for a northern university.

Recently a couples' club in a Muskoka town expressed their desire to support it. Some say that even though their own youngsters may attend a university in southern Ontario, facilities in the north will ease the future strain, and make it more likely that they will be accepted.

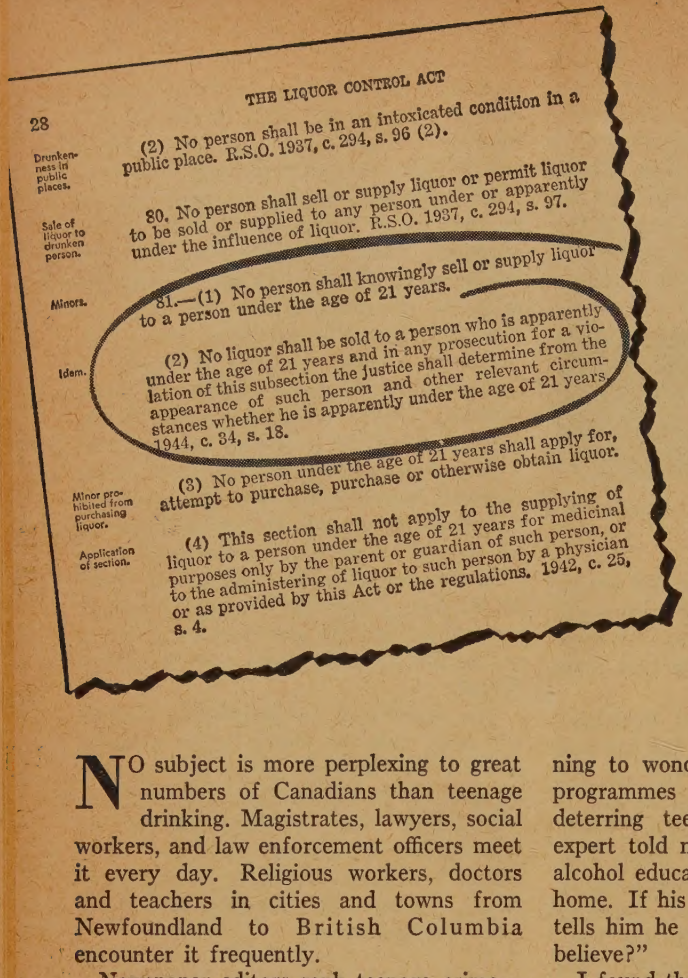
### But Why a College?

But why this talk of a church college, when it is a first-class non-denominational university the north needs?

Well most universities are made up of colleges. And the quickest and best way to lay foundations for a good university in Ontario is to get two or more colleges to unite within a university, under a Board of Governors.

The major work — the costly work of science for example—will be administered directly by the university. But church

(*Continued on page* 18)



28 THE LIQUOR CONTROL ACT

Drunkenness in public places.

(2) No person shall be in an intoxicated condition in a public place. R.S.O. 1937, c. 294, s. 96 (2).

Sale of liquor to drunken person.

80. No person shall sell or supply liquor or permit liquor to be sold or supplied to any person under or apparently under the influence of liquor. R.S.O. 1937, c. 294, s. 97.

Minors.

81.—(1) No person shall knowingly sell or supply liquor to a person under the age of 21 years.

Idem.

(2) No liquor shall be sold to a person who is apparently under the age of 21 years and in any prosecution for a violation of this subsection the justice shall determine from the appearance of such person and other relevant circumstances whether he is apparently under the age of 21 years. 1944, c. 34, s. 18.

Minor prohibited from purchasing liquor.

(3) No person under the age of 21 years shall apply for, attempt to purchase, purchase or otherwise obtain liquor.

Application of section.

(4) This section shall not apply to the supplying of liquor to a person under the age of 21 years for medicinal purposes only by the parent or guardian of such person, or to the administering of liquor to such person by a physician or as provided by this Act or the regulations. 1942, c. 25, s. 4.

# Teenage Drinking

By M. B. PENGELLEY

NO subject is more perplexing to great numbers of Canadians than teenage drinking. Magistrates, lawyers, social workers, and law enforcement officers meet it every day. Religious workers, doctors and teachers in cities and towns from Newfoundland to British Columbia encounter it frequently.

Newspaper editors rank teenage crime—especially when it involves drinking—high in reader interest. And sooner or later, every parent must face the question of teenage drinking as it relates to his own children.

At the same time, agreement is lacking among experts about the extent and danger of teenage drinking and what to do about it. Nor is there any basic agreement about what teenagers should be told about drinking, at home, in the schools and by the churches. Temperance elements want the stress placed on total abstinence; drinking parents as a rule want the dangers of alcohol emphasized, but don't want their children told that drinking by adults is undesirable.

### Picture is Muddy

Even among church people the antagonism is often strong, and consequently much of the worthwhile effect that a pattern of sound, impartial alcohol education might offer, is lost in the everlasting clash of wets and drys. As a result, many programmes are watered down to a bare recital of the bad effects of drinking, and the thorny question — to drink or not to drink — is conveniently skirted. A minister told me, "the wets and the drys are so busy keeping an eye on each other, that they're afraid to give the children a straight answer."

While most provincial departments of education offer some alcohol education in the high schools, certain experts are beginning to wonder whether or not classroom programmes have any real influence in deterring teenage drinking habits. One expert told me, "the important feature in alcohol education is what the child sees at home. If his parents drink and the teacher tells him he shouldn't, who is he likely to believe?"

I found that the same obstacles stand in the way of a solution to teenage drinking, as stand in the way of many problems associated with adult drinking: misinformation, prejudices and half truths loom more prominently than facts. It all adds up to one large, muddy picture. "There are few, if any reliable guides to teenage drinking behaviour in this country," states H. David Archibald, of Toronto, executive-director of the Ontario Alcoholism Research Foundation. "We're pretty well in the dark as far as teenage drinking is concerned," admits the Rev. John Linton, secretary of the Canadian Temperance Federation, whose headquarters are also in Toronto.

How many of Canada's 1.7 million teenagers drink remains a mystery; no national survey has ever been conducted to find out and none is proposed for the immediate future. How much liquor teenagers consume; how often they consume it; where they get their supplies; how they behave when they are drinking; from what social and economic background they most commonly come; and where they go to do their drinking—all these questions remain largely a matter of public conjecture.

For most people, the "facts" about teenage drinking are gleaned from the sensationalized reports of newspapers, radio and television, and the opinion-pieces of magazines, rather than from any kind of intensive, methodical research.

Newspaper headlines of course *do* indicate *some of the extremes* to which drinking by minors are frequently carried. The ch of police of Essex, a small town in sou western Ontario, startled residents declaring in his annual report last year th teenagers were responsible for 90% of t liquor violations his department handl In Regina, three boys were expelled fr high school when a bottle of liquor w seen to drop from the coat pocket of o of them—in the middle of the school ya In the Pembroke, Ont., area, 20 O officers found themselves in a brawli scuffle with over a hundred drinking tee agers—half of them girls—who had tak over a deserted back-roads farmhouse; th arrested 92 while others fled into near fields.

### Conclusions Inaccurate

A 14-year-old Toronto girl spent hours sobering up in hospital recently af police found her, dead drunk, in the ba seat of a car with another girl and t teenage boys. Not far from the light cross on Mount Royal overlooking Mo real, 19 boys and girls were arrested drinking, fighting, swearing and botheri the public.

Shocked citizens, hearing such repor are usually willing to agree that teena drinking is one of the most dangero aspects of Canada's growing alcoholi problem. The trouble is, according to o expert, they tend to carry their conclusio too far and imagine that most teenagers a running around, attending wild parties a conspicuously breaking the law. "This ki of exaggeration simply is not the cas says Robert R. Robinson of Toront director of education of the Ontario Al holism Research Foundation.

At the same time, some apprehensi about teenage drinking is justified. By the majority of alcoholics treated at t

t five teenagers he interviewed recently
m a wealthy high school district in one
y couldn't imagine an evening's enter-
nment without some alcoholic beverage
ut he is not convinced that such an
itude is general among teenagers. The
v. William Potoroka, executive-director
the Manitoba Temperance Alliance,
nks teenage drinking in Canada is about
widespread as American studies show it
be in the U.S. "I have no factual infor-
tion. I can only guess that since adult
nking involves some 70 out of every
) people of the adult population, the
rcentage among minors is high," he says.

### Sign of Maturity

Dr. J. A. B. McLeish, registrar of Car-
on University, Ottawa, concludes that
er 50% of Canada's high school students
nk sometime either as an experiment or
ring some special celebration. He thinks
is unrealistic to expect such practice to
p in a society "saturated with liquor
stoms."

Mr. Robinson of the Alcoholism Research
undation thinks that many teenage boys
d girls go through a period of "patho-
ical" drinking when they graduate from
h school, enter the armed forces or take
ir first job. Such changes in life pattern
present coming adulthood; since a
jority of adults drink, they want to find
t what drinking is all about, he says,
symbolizes their independence."

Much of the public concern about drink-
by youngsters under age results from
r, not only of alcoholism but of conse-
ential acts: traffic accidents, fighting and
earing in public, sexual misconduct and
er serious crimes that may result in
ison records, injury to other persons and
en death.

When 55 teenage boys and girls with
torcycles were arrested in a farmer's
ld not far from Toronto, police found
t only cases of beer and wine, but sleep-
bags, blankets and ground sheets—an
lication that a night under the stars was
nned.

In suburban North York, a boy of 18
d a woman of 45 used the boy's home
a hotel when his parents were away on
cation, sold liquor to invited guests,
ged an obscene floor show, and showed
scene pictures; the boy normally attends
h school.

### The Armed Services!

A slightly different variation on the
nage drinking theme was voiced by
agistrate Donald Menzies of London,
t., recently, in sentencing a 17-year-old
force boy to six months in prison for
eft of an automobile. Dressing down
force officers for allowing drinking by
rvice personnel under age, the magistrate
id, "The first thing these young lads do
en they come into the city is head for
e beverage room. Is it necessary to make

Perhaps the outstanding feature about all drinking by young people is that it is contrary to law. It is strictly illegal, with no exceptions, for anyone under the age of 21 to purchase liquor, to have it in his possession, or to drink it. This law applies in all 10 provinces. In Ontario, persons under 21 convicted a first time of having liquor or attempting to purchase it are liable to a fine of not less than $10 and not more than $500; on a second offence they can be sent to jail. In few cases, however, is the penalty ever imposed, and often teenagers found to have been drinking are sent home to their parents for reprimand. Sometimes they are released on suspended sentence by a juvenile court judge or a is never laid—unless their drinking happens to land them in more serious trouble.

Widespread as teenage drinking appears to be, there is little to indicate that large numbers of teenagers get drunk or drink frequently. Rare indeed is the teenager brought into court on a drunk charge. But indications are that "experimentation" by teenagers may be even more universal than suspected. In one of the few surveys on the subject conducted in Canada, D. R. Gilchrist, director of temperance education in Nova Scotia, concluded after polling 5,000 high school students in that province, that 46% of them were drinkers—including those who indulged only on such special occasions as weddings and anniversaries. Only 2% drank once a week or more.

### Begins at Home

Undoubtedly the most striking feature turned up by the American surveys is the fact that teenage drinking doesn't start on the sly, as most people believe, but in the home. In the majority of cases, the drinking by teenagers at high school dances, at parties and elsewhere is "additional" drinking that parents don't know about.

Between 1953 and 1956, over 8,000 high school teenagers were interviewed in five drinking surveys in the United States. George L. Maddox of the Department of Sociology, Millsaps College, Jackson, Mississippi, says: "These surveys reveal that the most likely situation for the student's first exposure to alcohol is in the home, in the presence of parents or other adults. The usual age for this exposure is in the 13th or 14th year."

"Not only," adds Maddox, "do teenagers in high school report that their first exposure to alcohol is in the home; they also report parental approval of this limited experimentation."

The situation in Canada may be somewhat different, but until a conclusive study is made the true facts cannot be known. A survey conducted by a national magazine last year indicated that a large number of teenagers drink without the knowledge or consent of their parents. One in every four boys and girls queried admitted drinking behind the backs of their parents. But three out of four had their first drinking experiences at home.

In the Gilchrist survey of Nova Scotia, 8% of 5,000 students polled said they had been drunk one or more times. And the tendency toward getting "tight" appears to increase sharply with age. Only 3% of the 14-year-olds admitted that they had ever been drunk; but the proportion increased markedly year by year until 24% of the 19-year-olds said they had been inebriated one or more times.

While the American studies indicate that drinking is more common among young

(*Continued next page*)

### WHAT ALCOHOL DOES

**Alcohol enters the stomach like other food. It contains a surprisingly large quantity of food calories. Absorption into the blood stream begins almost immediately by way of the tiny blood vessels that line the stomach wall. About one third of the intake goes out this way; the remainder passes into the small intestine and is likewise absorbed into the blood stream through the capillary linings. Alcohol is the only food going straight into the blood stream without digestion. This is why the action is so fast.**

**The blood stream carries alcohol to the liver where it ends, if the quantity taken is moderate. The liver oxidizes the alcohol, burning it up as fuel for the body motor. But this applies only when one takes a single drink containing an ounce of alcohol or less within one hour. Anything in excess of this overloads the liver.**

**The excess alcohol overflows and is carried to every organ of the body, including the brain. And this is where trouble begins. What is not commonly understood about alcohol is that it is an anaesthetic, not a stimulant.**

**When the anaesthetic is carried to an extreme, the whole body is put to sleep. This is why drunk people in traffic mishaps so often escape lightly; they are anaesthetized so that their bodies are almost totally relaxed, and pain, if it is sustained, is dulled.**

**One of the first parts to be affected by the overflow from the liver is the cortex —commonly believed to be the centre of memory, conscience, judgment, inhibitions, self-consciousness and tension, etc. When this part of the brain is blanked out or partially anaesthetized, hidden desires, dislikes, antagonisms, infatuations, etc., which are normally held in check, find release.**

**Scientific tests have shown that an individual's ability to drive his car is one of the first things affected by alcohol overflow. A person feels good and thinks he is driving better than usual; his normal caution is anaesthetized; he takes unnecessary risks, or fails in judging distances and speeds because his inhibitions are numbed and he grows careless.**

**Taken to its farthest extreme, alcohol results in total anaesthesia—death. Some heavy drinkers have died from an overdose.**

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WHEN YOU WRITE TO THEM

## "... parents set the pattern"

people of the economic extremes—the very wealthy and the very poor — it is rarely that students of all backgrounds do not sample some type of beverage alcohol some time in their high school careers.

Some educators are inclined to expect limited experimentation as part of a modern teenager's growing-up process. Though he doesn't encourage it, the Rev. William Potoroka of the Manitoba Temperance Alliance states, "sampling a drink or two is not the kind of drinking pattern which we can call vicious." He thinks that a drink or two in the home and under the guidance of intelligent parents will not, as a rule, have any unfavourable consequences. Robert Robinson, of the Alcoholism Foundation says, "The frequently-spoken theory that the first drink is likely to lead a person down the road to alcoholism, is simply not true. If there is a happy and well-regulated home environment, the chances of alcoholism are slight." (It is generally conceded that it takes from six to ten years for chronic alcoholism to develop — years of repeatedly heavy drinking.)

Nevertheless, there are others who take a less liberal view toward any drinking experimentation whatsoever by teenagers. The Rev. John Linton of the Canadian Temperance Federation urges that children be taught total abstinence: "You never know which moderate drinker is liable to become an alcoholic," he states. He thinks parents ought to set an example by not drinking. If they must drink, he says, they should do so when children are not present.

### Do as we do

The American surveys leave little doubt that the effect of parental example cannot be over-emphasized. Time and time again, the studies show, the pattern of drinking by high school students reflects to a marked degree the pattern set by their parents—not what they *say* about drinking but what they *do*. Where parents show disdain for alcohol, the tendency among the children is to do likewise—even though they may indulge in some brief experimentation just to see for themselves. Where parents use alcohol frequently, the children are apt to do so, too.

No one really knows where teenagers get their liquor. American surveys show that by far the majority in that country get it from home, at least in the first instance. Probably it is the same in Canada. Others no doubt secure it from bootleggers or manage to persuade adults to get it for them.

Not long ago a Guelph, Ont., man was jailed for three months and fined $500 for making a business out of selling alcohol to minors. He used his car as a mobile store to carry it to various parts of the distri

Archbishop Georges Cabana of Sh brooke claims that juveniles are oft served in Quebec beer parlours and b without question. In some provinces it said that minors can walk into liquor sto and purchase anything they want, providi they have the money to pay for it.

### Size of Problem

The real problem in connection w teenage drinking in this country is to t to discover how much of a probl it really is. The most informed opini seems to be that it *is* possible to learn drink in moderation, though not necessar desirable. Italian children learn to dri wine long before they are teenagers; Jew children are introduced to alcohol in t home during adolescence but seldom seen to misuse it. Chinese children see equally adept at controlling their drinki habits—due to parental oversight.

But drinking demands unrelenting d cipline. Roman Catholic children warned not to drink until they come of a Most Protestant children receive the sa admonishment. The reasons are qu apparent, for alcohol in excess is a poiso it can produce more havoc, more trage and unhappiness than anything else co monly used by mankind. For this reas it is illegal, so far as society is concern for teenagers to drink and it is illegal parents to supply it.

Mr. Tom Knott of the Ontario Tempe ance Federation thinks the use of alcoh as a recreational pastime in North Ameri is far out of hand and can only be met total abstinence. This view is somewh substantiated by findings of the Americ surveys.

On the other hand, Mr. Potoroka Manitoba thinks that many American a perhaps Canadian temperance organizatio tend to overstate the extent of alcoholi in Canada, at least. "I get the impressi from many temperance bodies that t subject is taken up for its 'scare' valu even if this goes on subconsciously. 'W don't know who will become an alcohol is, at best, a half truth. We know t well-adjusted person who has something strive and live for, who has interests th feed and revive him, is not likely to becom an alcoholic, even though he drinks.

"We know," Mr. Potoroka continu "that people whose culture has built controls against excess like the Italia who don't glamorize drinking, and do give it recreational connotations as Nor Americans do — these people do not ha much problem with alcoholism."

In the end, until greater uniformity

(*Continued on page 24*)

# Time Bomb to Destroy Freedom

THE glorious old word freedom is being knocked about in these times. Basic to democracy as it is, its misuse ld well destroy democracy as we know Cynically used to protect and camou- e attitudes and actions which deny the y nature of democracy, and its effective ression, the word freedom can become ime bomb to destroy freedom.

Used by those who, in their fundamental aviour and philosophy of life, deny the nciples on which democracy is built, and ich its valid use defends, it can, as a rd, or concept, endanger our way of life ically. Used by those who accept these derlying principles, but used irrespon- ly, it can become equally menacing to survival of the values without which nocracy would become meaningless.

Several incidents in the recent Canadian ne spell out what we mean. We refer to m in the full realization that "there are sides to every question," and that the sons we deduce from them may need ne qualification. Nevertheless, we are vinced that the dangers to democracy ich we warn against are illustrated in se events.

We shall refer to these in the chrono- ical order of their happening, and with attempt to rate their relative importance relation to our thesis stated in the first agraph.

### Academic Freedom

Consider the case of a dismissed professor t. Dismissed, as it is generally assumed, the grounds of statements made about principal and some faculty members of college concerned, this professor at e became a symbol of a fevered crusade "academic freedom," and the college, principal and governing board, were oried as demonic foes of this cherished edom, always regarded as one of the astworks of democracy.

Of course academic freedom is important the progress of democracy. Let us be dited with realizing that. But let us note, at has seldom been mentioned in con- tion with the case of the dismissed fessor, that he was *never denied* demic freedom! That is to say, he was dismissed for what he taught his classes or for how he taught them. Neither he, nor any one else, to our knowledge, has charged that the professor was dismissed for the exercise of "academic freedom," properly interpreted.

The point is that the professor was dismissed not in violation of the principle of academic freedom, but in recognition of the principle that individuals in influential positions are responsible for what they do, what they write, and what they are. Irresponsibility in these fundamental matters disqualifies any man for the privilege of exercising academic freedom in a place of notable influence.

### Subject to Judgments

Academic freedom never confers freedom of libellous utterance, subversive plotting, the expression of mean and vicious attitudes. In short, academic freedom, like any other prized freedom, presupposes that those who claim it shall be subject to the same judgments about their personal character and conduct, as apply to all men in a society which rests upon the moral and ethical principles of the Judaeo-Christian tradition.

At this point let us face up to another principle. Individual rights are important, and must be jealously guarded. So also must corporate rights! If responsible individuals have rights, so also have *groups* of responsible individuals. A college has some rights as well as its faculty members! It has, among other things, a right to determine what kind of people shall be on its faculty, and what kind of behaviour shall be considered unacceptable in the light of standards which the college prizes and seeks to maintain. The exercise of that right, to be sure, involves the limitations inherent in all human judgment, but no one has a right to deny a group of responsible men the right to discipline an individual whom they consider unacceptable in terms of the group standard.

### Deny Other Forms

We have carried the cult of *individual* freedom to such lengths as almost to deny any other form of freedom. To deny freedom of expression for group judgments could lead by a short route to social anarchy and a chaotic fragmentation of society as we know it. Our argument is quite independent of whether the professor in question should or should not have been dismissed, or whether he or the college concerned is open to censure. We are stating a principle, and using this unfortunate episode as an illustration.

The second incident we shall use to point up our contention that there are serious potential threats to democracy and the freedoms on which democracy is posited, is that of the recent Newfoundland loggers' strike. As soon as the Newfoundland government decertified the international union concerned, it was accused by an excited press and an alarmed labour movement of violating the precious privilege of the "right of assembly." It was charged with having torn up the Magna Carta, and setting the labour movement back a hundred years.

I am fully in favour of responsible trade unionism. My father made his living as a logger in the Maritimes! I believe that labour unions have done important and necessary things for the labouring man's standard of living, and for his protection against exploitation of many kinds. But no group in our free society has any special privilege which exempts it from the judgment and treatment determined by the manner in which it exercises its rights, and seeks to protect its alleged interests. A labour union can be wrong — any labour union! It can act unjustly. It can exploit our economy. It can, in short, be guilty of essential anti-social practices, just as any other social group, comprised of human beings, can be. To assume that a labour union is at all times simon pure, and sacrosanct, and above all just criticism or necessary legislative control, is an entirely unwarranted and dangerous assumption.

### Freedom to Assemble

Without attempting to assess the degrees of rightness or wrongness in the actions of either the Newfoundland Legislature or the International Woodworkers' Association, though recognizing that there were undoubtedly faults on both sides, there are certain aspects of the "freedom of assembly" which are illumined by this recent crisis. To begin with, the measure in which freedom of assembly is to be exercised in a democracy bears some relation to the manner in which they assemble, the decisions reached in the assembly, and the methods used in effecting these decisions.

To talk about "freedom of assembly" in lofty, sentimental terms, without a recognition of the necessity for responsibility in reference to such matters as we have just

(*Continued on page 20*)

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*The Rev. Dr. McDormand is executive e-president of Acadia University, a mem- of the executive of the Canadian Council Churches, and former general secretary of Baptist Federation of Canada.*

# the CROOKED spire

**By Frederick H. Budden**

*Courtesy "The Derbyshire Times"*

In English midlands, there is a church with a crooked spire. It stands 240 feet high and was actually constructed in a twisted manner and out of the perpendicular. In fact it has been estimated that the spire is out of plumb on one side by as much as 7 feet, 10 inches!

This is the steeple of the old parish church of St. Mary and All Saints, which dominates Chesterfield and all the surrounding district as it has done ever since the Middle Ages.

The church belongs to the early 14th and later centuries, but the spire itself is believed to date from the latter part of the 14th century. That corresponds to what is called the end of the "Decorated" period of medieval architecture.

In spite of knowledge of its construction, many curious legends have been handed down through the years concerning the deflection of the spire. Some attribute its malformation to Lucifer, who once rested himself for a moment on the apex of the spire. At that very instant a whiff of incense from below so irritated his unholy nostrils that he sneezed violently and thus twisted its whole structure!

There is another story which relates to the brides of Chesterfield. It is alleged that on one occasion a virtuous maiden of such breathtaking beauty entered the church, that the spire, overcome with admiration, bowed so low it could never regain its normal position!

### Construction a Clue

But in order to satisfy present day curiosity, we must look for far more mundane causes than these. So let us consider the plan of construction.

The whole of the spire is based on four massive beams placed across and parallel to the stone-work which rests on the uppermost part of the tower's masonry. For its stability it relies on the centre of gravity being low—probably not higher than 30 ft. from its base; also on the flexibility of the structure which bends like a whip in a storm.

In considering the method of construction, you may wonder how the medieval carpenter "set out" his work. Climb the 141 steps up the narrow newel-stairs of the spire and then look up in bewilderment at the multiplicity and apparent confusion of its timbers! Patient examination will reveal, however, that it is no meaningless jumble of woodwork. There is a fundamental principle governing its arrangement. To understand the builder's method here is a simple illustration:

Facing eastwards, place two matches sideways and parallel about half an inch apart. Across these lay two others endwise also parallel and as much apart. This arrangement forms a central square within eight open squares. Connect the extremities and the result is an octagon. Upon each angle of the inner square, where the

pin. Now modify this by making the up two horizontal matches point very sligh to the north-east or left, and the one to t right even in lesser degree than the oth At the same time converge inwardly t tops of the four vertical matches. T model now represents the main timb forming the lowest horizontal sides and t central case of the spire which is repeat in diminishing stages as it rises in heig but in a twisted manner.

### Twist Was Planned

After the erection of the first stage, t builders found a distinct lean, as well as twist. Succeeding stages were modified counteract this lean, and so restore t centre of gravity. Thus the spire was bu and its twist and leaning features develop The twist was evidently by design; t contortion the result of accident, fau design and the warping of timber due unseasoned wood being used. Also t action of the sun's rays on the lead covering and the creeping action of the le itself may have helped. It was doubtl the builder's aim to build a spire with twist to the base which would gradua modulate so as to finish perpendicular.

This theory has been criticized by o prominent English architect. He has claim that the contortion was accentuated twist and that the twist was first caus by sun, wind and bell-ringing. He was ve insistent that bell-ringing was prejudic to the safety of the spire. However, t bells have since been re-hung, and lower and no tendency to increase the twist h been observed.

Many people cannot believe that t spire simply rests on the tower by its ov weight. It is nevertheless a fact that it h stood for centuries in this way in the tee of the fiercest gales, and is today firm than at any period of its history—than to the schemes of preservation a strengthening which have been carried o during the past 50 years.

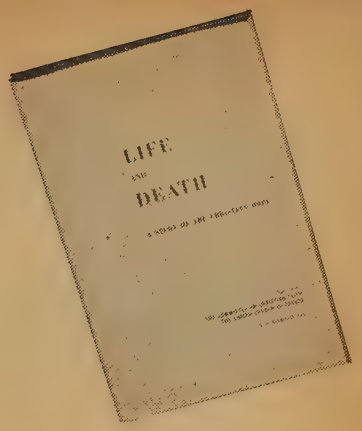
### Insects Cause Havoc

Recurrent anxiety as to the safety of t spire has resulted in very thorough resto tion, and now the people of the district a more hopeful that they will be able preserve inviolate a possession prized as unique world famous curiosity.

When the interior of the spire w electrified and gangways installed so time ago, the havoc caused by insects a grubs was discovered. Beams which h been regarded as solid and substantial we found to be covered with dust. This w caused by the ravages of the "death-watc beetle, a tiny brown hardback which ge its name from the superstition that t noise of its tapping heralds approachi death. Fortunately it appeared that t

(*Continued on page* 20)

# Why Bother About Life after Death




from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Dr. Arthur J. Reynolds.

*We should bother about life after death, to root out the anxiety and overcome the fear that naturally plagues us. And if there is a life beyond death, we ought to live now in prospect of it. . .*

HE knowledge that death may overtake us at any time, may give rise to a fear of death that saps the strength both body and mind. One way or ther every thinking person is going to concerned about death. How wise, then, ace the fact of death realistically, when king out our view of life. If we don't ier about death, death is certainly going other us!

ince death is certain, we are faced with possibility that ultimately life has no ning. Tolstoy wrote of his early married : "Fate had given me all that could desired: a fine family, a loving wife, ersal fame, wealth, health—everything! fairy had come and offered to fulfill my desires, I would not have known t to ask for, *but the shadow of death over all.*" If death ends all, surely life clumsy jest.

f life is only a temporary respite from ningness, then surely it is an accident lunder of nature. The urge to find high pose in human life leads us to bother ut life after death.

### Conscience Makes Cowards

nother factor is an awareness, somees vague and sometimes acute, of guilt our mishandling of life. Sin, death and gment are somehow inseparably con-ed in our minds. Conscience testifies life is to be taken seriously; that it ters what we do and are. Then the fact death threatens to finish us off in the st of our guilt-strewn days, and we p at the hope that through judgment may enter into a life beyond death. nscience does not necessarily make ards of us all, as Shakespeare put it; e are wise it will lead us to be con-ed not only about life now, but also after death.

Vhen we come to think of these things e is considerable evidence to support belief in another life.

here is the testimony of the human t in all ages. Nearly every race has held the belief that man survives death, and the almost universal range of this conviction forces us, at the very least, to ponder its meaning, to consider the nature of life, and the meaning of death. The testimony of great spiritual leaders and teachers in every age that there is a life after death, leads us to concern ourselves about it. When prophets, saints and martyrs unite to set forth their belief in the life everlasting, man should not lightly put it aside.

### Testimony For After-Life

The evidence of science concerning the orderliness of nature, and man's intuition of a creative purpose as the source of the universe, lead us to the conviction that death cannot be the last word concerning man's destiny. If man, the crown of creation, fizzles out in death, then the universe is purposeless and irrational, and this contradicts both the basic presuppositions and the fundamental assumptions underlying man's everyday life.

There is the witness of conscience to a moral order, and the testimony of faith to the justice and goodness of God. Both of these lead us to affirm the abiding value of goodness and God's final vindication of the righteous man, which, the world being what it is, must be completed in a life after death.

There is the testimony of Christian teaching concerning the life, death and resurrection of Jesus Christ. Jesus was concerned with death, grappled with it, and rose in triumph over it. By his resurrection he testifies to an eternal order. He draws men into union with Himself through faith, saying to them, "Because I live, ye shall live also." Death loses its terror and becomes a door into closer and richer communion with the risen and living Christ.

Thus, a hope of eternal life affects our present living. . . The thought of death without an accompanying hope of eternal life, leads to despair. Death is a crisis in the history of a personality, beyond which lies more life, making this life appear a period of probation and preparation. In the long run it is only the hope of an eternal life that can order and enrich this one.

### It Must Be Won

Finally there is a sense in which it must be won. Salvation is not purchased by good deeds; it is the gift of God, appropriated by faith. Nevertheless, the response of faith must involve a responsibility for the claiming of our high destiny. As another has said, our hope of eternal life must be an imperative task, not a leisurely theme; it must be a practical task, not merely a theoretical problem.

"Believers," said John Calvin, "must in this world live the life of heaven." And with this duty in mind, Calvin complains that Christians are often too lax, trying to serve as though the Christian life were only a game, instead of a battle. No one has emphasized more than Calvin the fact that behind all Christian activity lies the grace of God, and yet he says: "Every day according to the measure of our power given to every Christian, we must register some small degree of progress." Actually, it was *because* Calvin believed in the power of God's grace in the Christian's life, that he called for an intense concern and activity on the part of the Christian in claiming his eternal inheritance; "He alone is secure who daily strives to advance."

When life beyond death is thought of as a destiny from above, laying its claim upon us, it is no longer a matter of merely casual interest, or a subject of polite, but detached conversation, but a calling to be fulfilled, and a duty that lies upon us.

"Work out your own salvation," wrote Paul, "with fear and trembling: for God is at work in you, both to will and to work for his good pleasure." As Phillips has translated it: "Work out the salvation that God has given you with a proper sense of awe and responsibility. For it is God who is at work within you, giving you the will and the power to achieve His purpose." ●

# • Who's the Millionth? • Country Churches

## Ad Lib

By J. A. DAVIDSON

RECENT communiqués from headquarters have been informing us that some time during the next year our church will be receiving its one-millionth living member. And already there are ominous signs that something big is going to be made of it. Oh, it will be a wonderful, wonderful day when member No. 1,000,000 has his or her name placed on a session's roll. Already many of us are tingling with excitement.

But I'm a little worried about some of the details. Of course, the authorities will be able to make adequate arrangements—but I do wonder just how they will decide who is the one-millionth member.

You can imagine the fuss and the fury and the finagling when it is announced that we have reached, say, the 999,900 mark. Only a hundred to go. The tension will become unbearable.

And what about time zones and all that? Newfoundland, with its half-hour bonus of time seems to be favoured. But perhaps we can all be good sports about it and agree that the thing will be fought out on the basis of local times throughout the country. (And let's settle on Standard, and not get fouled up over Daylight Saving Time.)

As the million mark is approached ministers will be standing by with confirmands, awaiting a signal to tell them that No. 999,999 has just been received and that they'd better hop to it. (My own feeling is that there will be a rather complicated tie for the honour, and that it will require great diplomacy to declare a winner.) Confusion will be caused by deaths among the membership, and very close watch will have to be kept on that.

I am fascinated by the communications problem this raises. (I spent some of my most impressionable years in the Royal Canadian Corps of Signals, and I suggest that some of the signals officers who ran the communications for the Normandy landings might be of assistance to our authorities.) Perhaps, if this thing is to be done properly, we'll have to get the Trans-Canada Telephone System to arrange a special hook-up for us. I am sure that in the interests of justice, fair play, and truth the Millionth-Member Committee will face up to the communications challenge.

In a recent letter to me, My Irritable Friend, who has already decided to scratch from the competition, suggests that the minister who receives the millionth member should be given immediately an honorary DD—and says that if he already has one he can be given another and ever after wear two hoods as a sign of his unique distinction.

## Caistor Corners

By J. SHERIDAN BOLE

ALL country churches are the same church. Set among the homes and barns and farmlands, these little structures are never mistaken for anything but the House of God. Unseen ties reach out to each home and the distance from the church to the farthest home is but the length of the shortest prayer.

Open stands the door in welcome, and stepping within, one feels a stillness and hears a low voice speaking the ancient promise, "Peace be with you."

Those who come to worship gather as families — sit in the selfsame pews, bare and worn, as their fathers sat in before them. The furnishings are few, for here the old simplicities remain. In the far front corner still stands the old mahogany organ, a glint of sunshine polishing its top; the open hymn book turned yet to last Sunday's last hymn.

In mid-centre at the front of the little sanctuary is the pulpit, fashioned and carved by some inspired hand a century ago. The walls are clean like the fear of the Lord, and the unadorned windows let in God's sweet sunlight. The Communion Table, enclosed by the graceful line of the altar rail, stands below the pulpit. On ordinary Sundays it carries a little bowl of flowers and on Sacrament Sunday it holds, as best it can, the plates of home-made bread prepared in some country kitchen and cut for Communion into small squares to be passed by the elders with the words, "broken for you."

It was to such a House of Prayer that Mrs. Neil Donald came on Communi Sunday when summer was nearing its en ing and the sumac was splashing its along the rail fences, while the golden-ro tossed their saucy heads in contempt such gaudiness. Across the shorn a stubbled fields the sun filtered its mi morning gold. This was the first occasi since the sudden death of her husba Neil, that Helen had come to church. S had said, "I will go again when Communi Sunday comes round."

Twice twenty years she and Neil h farmed their acres and worshipped w their family in the little church. Then, a lone night, a sudden illness had press a fatal arrow into Neil's heart; and He was left with a great loneliness, and hunger no earthly food could satisfy.

She came alone and made no pause h went straight to the old pew, noticing on as she went the laden, linen-covered ta beneath the pulpit. Sitting down she gen pressed her head against the seat in fro and cupping her face in her hands th none might see her tears, she prayed simple prayer, sobbed out from a lone heart. "O, Neil, Neil, my own, my own she prayed, "here we were wed on th autumn afternoon of gold long ago; ho we sat together and here the children s with us; here God's blessing came to through the years. Neil, my Neil." S stopped. There seemed nothing more pray, nothing, now, but to wait for answer. A prayer should have an answ She waited while the walls treasured her prayer. Then came the answer. In her heart a slow, sweet peace began to flo like a stream of freshening strength, a with it came a voice from out the pa "O taste and see that the Lord is good.

When at length she lifted her face the was on it the soft grace of the secon beatitude, and a serenity as of pine tre against the northern evening sky. Wh she took the bread there was in her hea a low singing, a song of thankfulness. On again the broken bread had healed a brok heart.

God's blessing on you, little countr church, mother to your children of the wil fields and open skies, repository of the sorrows and spring of all their comfor God's blessing ever rest upon you!

Rev. J. A. Davidson

Rev. J. S. Bole

Philip Barron

Mrs. H. MacDonald

# • Sermons on Tape

## ɛtter from London

PHILIP BARRON

MOVE to encourage the use of tape-
recorded sermons by isolated churches,
a means of combatting the man-power
rtage, has stirred up a little controversy
e, lately.

)ne of the idea's leading advocates is
Rev. F. P. Copland Simmons, Moder-
r of the Presbyterian Church of England.
points out that there are many small
rches without ministers, with laymen
te capable of conducting services, but
draw the line at preaching. "Why not
tinue to meet for worship, singing
ether, reading God's Word and being
in prayer by a dedicated layman; then
en it comes to the sermon, use a tape
order to bring a message from one of
nation's leading ministers?"

This, says Mr. Simmons, would maintain
essential element of meeting *together*.
forward the scheme, a group of min-
rs and laymen have set up a non-profit
npany called the Christian Recording
reau (10 Clifford Street, London, W.1.).
e technical director is Mr. A. Tarczy, a
ngarian sound-recording engineer who
lived in England for many years. A
ary is to be built up of sermons by
standing preachers and, if required,
ble services. The organization is now
king for a rural church in England to
tapes for a trial period as a pilot
ject, all expenses paid.

When the subject was aired in the *British
ekly*, a country minister warmly sup-
ted the idea. The finding of "supplies,"
said, had been a difficult task. Now,
en no lay preacher is available, a mem-
of the congregation conducts the service
the minister records a sermon and a
dren's talk. The congregation likes it.
Another minister, however, reported con-
gational indifference to the idea, while
ayman attacked it. "It is but a short
to television in the pulpit and then the
shipper can see and hear his favourite
acher in his own church, instead of
velling miles for this purpose. . . The
y answer to a shortage of preachers is
re preachers, and the real problem is to
out why Christian men and women
not or cannot preach sermons."

The outspoken new Bishop of Southwark, the Right Rev. Mervyn Stockwood, has been in the news several times since his enthronement. In August he made a controversial radio appeal for the Family Planning Association and also insisted on the resignation of a "papalist" priest at Carshalton, Surrey.

After agreeing to resign, the priest-in-charge of St. Andrew's Church, the Rev. Rice Harris, wanted to withdraw his resignation, but Dr. Stockwood said it must stand. Behind locked doors at Carshalton Parish Church, the bishop told parishioners that some of the parish's clergy, in spite of their undoubted personal virtues, behaved as though the Reformation had never happened. The Church of England gave very wide scope to its clergy, but Mr. Harris had gone too far in his use of Roman rites.

Evangelist Tom Rees, whose brother, the Rev. Dick Rees, is well-known in Canada, recently concluded a "Mission to Britain" in which he visited every mainland county except Berwickshire. In seven months his party travelled 10,000 miles to address 150,000 people in 158 centres. Spectacular results were not claimed, but it was stated at the closing rally in the Royal Albert Hall that hundreds had "got right with God" through the mission.

Revenue of the Inter-Church Aid and Refugee Service (U.K.) last year reached £400,000 for the first time. Half this sum came from Christian Aid Week in May.

# • Graham Bell's Idea

## That Home-School Idea

By HELEN MacDONALD

MOST people connect the name of Alexander Graham Bell with the invention of the telephone, or with Canada's first airplane. But to the 300,000 Canadian Home and School members who make up this nation's largest volunteer organization, he is remembered best as the one who first brought the "Home and School" idea to Canada from the U.S.A., some 60 years ago.

Who knows but this idea, which first took root in Baddeck, N.S., may have been Alexander Graham Bell's most valuable contribution to Canada?

How has it affected Canadian youth? Many and varied stories could be told. But picture the tiny village of South Freetown in Prince Edward Island! It wasn't too many years ago that their one-roomed school was the most neglected building in the community. Few showed up at the annual school meetings. As for women attending, this was unheard-of! In the meantime, it was increasingly difficult to find a teacher; pupil problems mounted, and the parents grew more dissatisfied and discouraged.

Then a newcomer arrived in the community! She brought along the Home and School idea. After a few rebuffs, the idea caught on. Some women actually braved the annual school meeting, interested men and women joined forces, and a new Home and School Association was born. They took stock of the situation and went to work with the trustees.

The school was dark and dingy, so they put in a large window, as well as new blackboards and other equipment. They bought new desks for the teacher and pupils. Later, electricity and indoor plumbing were added. Finally, they put on a fresh coat of paint indoors and out, and landscaped the property.

Any difficulty in finding a good teacher now? I should say not! The evening we attended a Home and School meeting there, the teacher was one of the most enthusiastic members. Now parents, teacher and trustees work out their problems together.

Money raising and school improvement are not the basic Home and School goals; the aim is to promote the welfare of the child in the home, school and community. What pattern Home and School action takes must be decided by local and immediate needs.

Actually, the two biggest jobs in "Home and School" are parent education and public relations. Through parent education, there comes a better understanding of children's needs and of the fast changing school programme. Through public relations, parents and teachers arrive at a better understanding of each other's problems, and the public is informed of the needs of the school.

When the Canadian Home and School and Parent Teacher Federation held its

(*Continued on page 24*)

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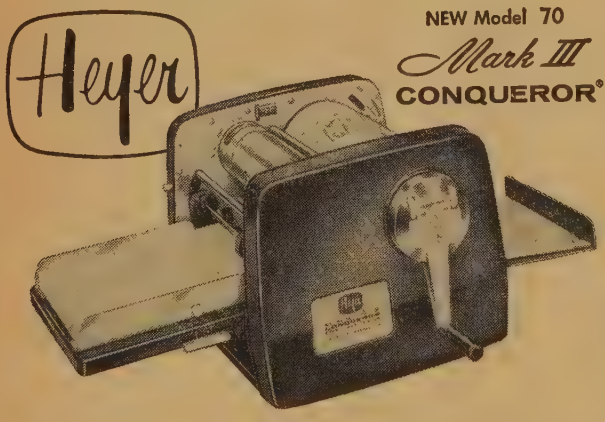


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## NORTHERN UNIVERSITY

(*Continued from page 9*)

colleges may teach some subjects and pr vide residences. Huntington is envision for the start, as a small residential colle teaching religious knowledge, philosoph and perhaps some other subjects. T Anglican Church may establish work, too

Every university in Ontario, with t exception of Ottawa's Carleton—and t YMCA helped found it — has be started by a church. Most of them ha passed out of denominational control, b there is still a place for the churches make their contribution, with residence chaplains, student centres, arts colleges.

**Catholics 13; Protestants none**

Protestants pioneered in higher educati in Canada, but in recent decades theirs h been largely a holding action. The Roma Catholics have continued. Since 1918 th have founded 13 new Canadian Universitie the Protestant Church, as such, none.

The Roman Catholics have worked ha in higher education in the North. T Jesuits founded the small University Sudbury. The Resurrectionist Fathers ha Scollard Hall, soon to become North B College, at North Bay. They have sma beginnings elsewhere.

There is a government-operated mini school at New Liskeard, which could co ceivably become a part of a new universit

There is no doubt that it would ha pleased the Roman Catholics in Sudbu and North Bay to secure government he to build up a good university. But the as other churches, know the cost is t great for any church to do a first-class jo in higher education, without governme aid.

The Queen's Park attitude is: there no direct aid for denominational colleg or universities. But "get together, ha over control of the institution to an ind dependent Board of Governors not responsib to a church, and the government will pr vide grants. And there will be room, you can work out an agreement amon yourselves, for church colleges and res dences within the same university, receivi aid indirectly through the grants made t the university."

The University of Toronto is comprise of many colleges. The Anglicans, Roma Catholics, United Church, Presbyterians a have their institutions and make their co tribution to the university's life. In tur they benefit indirectly by governme grants made to the university. It's a gre university and the system works well.

In recent months Assumption Universit Windsor, has been made possible by c operation between Anglicans and Roma Catholics. At Waterloo, the Lutherans an the Roman Catholics have worked out scheme acceptable to the government. TH

(*Continued on page 25*)

# One Great Hour

FOR two years following the last war, on a given Sunday evening, all the major American radio networks carried e programme *One Great Hour*. It was a ramatization of services being rendered to e suffering peoples of Europe and Asia by e churches of this continent. On the nday following a special offering was ceived in some 75,000 churches for the urposes of sustaining and widening this inistry.

The enterprise fully deserved its name, *ne Great Hour*. It was great because its m was truly noble—an unselfish ministry helpfulness to the hungry and homeless d discouraged of the world. It was great cause it brought together for one hour e whole Protestant religious community, der one banner of compassion. It was imaginative and worthy expression of hristian love.

With even better cause we may say that e observance of World Communion nday marks *One Great Hour*.

When the hour was come, says the ospel, Jesus sat down, and the apostles ith him, in the Upper Room. In the urse of that hour he set before them mbols of bread and of wine which for 20 nturies have spoken to his followers of ings too deep for words.

Again this hour draws near, when in ery country people called by the name Christ gather to do this in remembrance him. Some meet in great churches where autiful organs lead them in praise. Others ther in chapels with mud floors and roofs d thatch or palm. Some meet in countries at are called Christian; others come gether very quietly, knowing that as they do so they may be watched by agents of governments hostile to the very name of Christ.

This is *One Great Hour*, because in it all Christians realize that the bonds of faith that unite them are stronger than the man-made barriers of culture or political ideology that divide them.

In this hour also we are brought face to face with the fact that ecclesiastical and theological differences cannot forever be allowed to separate believers who profess one Lord, one faith, one baptism. If ever in our experience, in this hour we become humble enough for our sins, and thankful enough for our salvation, to acknowledge that denominational labels may be proof of our pride, rather than of our piety.

During the last war someone wrote a prayer for the Waldensian Protestants of Italy. It read, "O God, whose love enfolds all families and nations of men, suffer us never to forget that we are still members with them of one household of faith. Though the doors are closed against the outreach of our hands in ministries of helpfulness, keep open the highways of the spirit on which we journey with them toward the city of God."

As we look toward a future in which many Christian churches and many church members must continue to live under economic and political orders radically different from that in which our lot is cast, let us be thankful for this hour when we remember again our Master's words, "All ye are brethren." And let us rededicate ourselves to our continuing responsibility to keep open those highways of the spirit on which we are all journeying toward a heavenly homeland.

## THE MUSIC MAKERS' CORNER

ARE you ever lonely when you do your daily piano practice? If so there are o solutions: you may play four-hand rangements with a chum; or better, you ay learn to play another instrument which quires an accompaniment, perhaps a olin, a flute or an oboe — instruments hich are easily carried about.

The flute and oboe belong to the wood- nd group because they were originally ade of wood, and I suppose, because they e full of wind when being played. The te is now made of metal and the oboe wood. To play a flute you must hold it nsversely, then pucker your lips to look e a squirrel, blow across the hole near e end of the tube and use the fingers of th hands on the proper keys provided along the tube. It will not be long until you can warble away with ease.

The oboe is more difficult to play. A double reed is inserted in the small end of the tube. You must put the other end of the reeds in your mouth and blow through them a small current of air, while you finger the correct keys to produce the tune you want. The oboe requires so little wind pressure that you must break off about every eight bars to release the surplus air from your lungs or you will meet the fate of the frog that tried to swell himself up to be as big as an ox.

We welcome the following new members to our Music Makers' Circle: Judith Cameron (8), 221 Ninth Line, Oakville, Ont.; Suzanne (11) and Cheryl (9) Webster, R.R. 2, Oakwood, Ont.; Trudy Boyd (11), Box 909, Terrace, B.C.; and Carolyn Cordrey (8), 67 Moncrief Drive, Rexdale, Ont.

Fred. J. Howard


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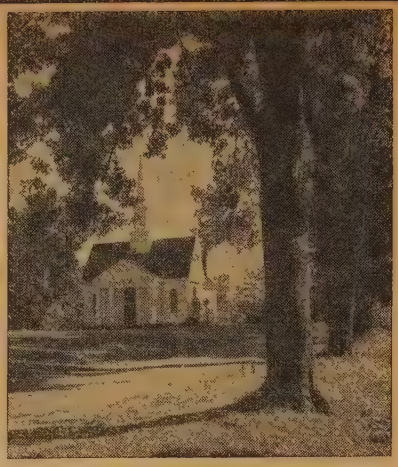

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(*Continued from page* 14)

beetle had eaten itself out of existence the Chesterfield spire. It had not attack the main struts, but there was no do that it had caused much damage in the pa

Attacks of this beetle, and other inse on the timbers of the spire, were discerni near its summit, and much restoration w costing nearly nine thousand dollars, v carried out during the years 1923 to 19 Recently further defects have been fou in the woodwork, which has necessita the removal and replacement of many the beams. It is feared that further hea expenditures will be required to compl the work satisfactorily.

In viewing this ancient crooked spire must express admiration for its design and wonderment that they achieved apparently impossible. The spire, stand on its base twisted and out of the perp dicular, is still pointing skywards as it done for 600 years. It is an object curiosity to visitors, but in the reside of Chesterfield it engenders a feeling veneration. They love the quaint structure and have made many sacrifi to retain a most striking feature of th town and district. Today the crooked sp is probably more stable and secure than any period of its history. ●

## DESTROY FREEDOM

(*Continued from page* 13)

mentioned, is sheer nonsense. If a gro of gangsters assemble to plan a ba robbery no one would argue that they take refuge from justice by invoking right of free assembly! If a group communists in Britain meet to plan dynamiting of the House of Commons, th have no right to claim exemption fr challenge on the grounds that Britain i free country where people can assemble any time and for any purpose which th may dream up.

Though in an entirely different categ from these extreme hypothetical cas labour unions cannot hide behind the ri of free assembly to plan and carry procedures prejudicial to the public go or to rights which other people regard precious. There must be the right adjudication in such cases, and, in ma cases, an elected legislature is responsi bound to *undertake* such adjudicat (apart altogether from the result).

For labour unions, or any other gro to excoriate the Newfoundland Legislat for assuming a responsibility it believed be its duty, is to overlook completely character of democratic government.

To say this is not to conclude th legislatures can do no wrong! We are familiar with the ways of legislatures reach any such conclusion. It is to conclu that legislatures have rights, as well labour unions, or any other grouping

error in some measure. If legislative tion is wrong it can be corrected, but it ust act in times of crisis, and it must act cording to its best judgment and guidance the time. What we protest against is the ecious argument that labour unions have inalienable right to assemble to deal th a crisis, but that legislatures have no nilar right!

### The Price of Freedom

The rights of labour unions, like the hts of any individual or corporate group society, are *limited* rights. They are nited at the point where they violate the hts of others. This fact is pointed up the famous remark, "Your freedom ends here my nose begins." They are limited the point where they seek to enforce mands which will do injury to the social d economic order on which the entire tion depends for its very life. They are, short, limited at such points as the inciples of democracy, and the moral dgments of the general public, decide ey must be limited—and no responsible bour leader should question the necessity such limitations.

Here again we are saying that freedom s its price, and that price is in terms discipline, self-control, the spirit of sponsibility towards the total social group om which any given sectional body rives, and to which, in the long run, it es its very life.

We have briefly elaborated the thesis at freedom's most dangerous foes may e they of its own household" to recall a riptural phrase. We have charged that r cherished freedoms can be lost through eir abuse; that those who capitalize our edoms in ways prejudicial to the public od are subverters of democracy and emies of a people's dreams and hopes. e contend that the only sure defense of r freedoms is constant vigilance on the rt of a people for the detection of indiduals or groups who preach freedom but actise tyranny, and who prate about their mocratic rights, but busy themselves with tivities which cynically sneer at those hts. To keep the flags of freedom flying e men must be resolute and uncomromising in exposing its violations, and in inging judgment upon those who trifle th them through "making their own les" and putting selfish interests above e public good as the defiant habit of eir lives. ●

# The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

*Q. Some time ago in response to the question "What is the meaning of the letters I.H.S.?" you said they stood for the first three letters of the Greek word for Jesus. Recently I was at the unveiling of a Memorial window where an explanation for the monogram I.H.S. was given as "Jesus Hominum Salvator"—Latin for "Jesus, Saviour of men." I would appreciate your comment.*

A. You will also find it interpreted as short for "In Hoc Signo" and actually for "In His Steps." But authoritative dictionaries support our interpretation. See F. L. Cross, Oxford Dictionary.

*Q. Why don't we use the creed in United Church services?*

A. We do. At least many do, from time to time, especially at the celebration of Holy Communion.

*Q. Why don't Church Organists*
*(a) On Baptism Sundays play the hymns, etc., softly while the babies are in church?*
*(b) Wait until the "after sermon prayer" has been said before switching on the organ motor?*

A. (a) Probably they will after reading this; (b) Pipe organs require a little time to "warm up" and if the hymn is announced immediately, well—

*Q. In the past five years, how many rural United Churches in Ontario have been closed?*

A. We don't know, but last year despite the opening of many new pastoral charges, the number of preaching places in the United Church declined from 6,192 to 6,025. We assume most were the result of rural amalgamations.

*Q. Are the Year Books which are sent to ministers the property of the minister or the Pastoral Charge? When a minister moves, should he take the Year Books with him or leave them behind?*

A. Strictly speaking they are the property of the pastoral charge.

*Q. An elder was handed a letter by a church member charging the clerk of session with insincerity with the request that it be read to the session. The letter was read in open court. Neither the clerk or the minister had any previous knowledge of the letter although it was addressed to the session. Was this proper?*

A. This was improper. The letter should have gone to the chairman (the minister) who would have the responsibility of deciding whether it was in order or not.

*Q. Since the Manual 3(B) says, "The minister or ministers in charge of a congregation are not members of such congregation," is the Year Book figure of members of The United Church of Canada, accurate? Should it be increased by the number of ministers in the church? Or if they are not members of any congregation, are they members of The United Church of Canada? And since membership and support of a congregation are related, is the non-member minister obligated to accept envelopes, pledge to a building fund, etc.? And why the regulation in the first place?*

A. There will be some inaccuracy in the *Year Book* statistics because of this. Some congregations report the minister in the total membership, some don't.

Ministers are members of presbytery and subject to its discipline, and not to the discipline of the local session—reasons for such a regulation are rather obvious. As for supporting the building fund, etc., most ministers like to set an example in this. As far as we have noted, just about anyone who enters the door of a church, member or not, will be invited to support it. Obligated? It's a personal decision.

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## *The Chatterbox*

WE are now at home at 85 St. Clair Ave. E. We have a cricket on our hearth. made a cheerful, chirping accompaniment as we walked along the hall to cafeteria, and, of course, it made us remember Charles Reade's *The Cloister and Hearth*. We wondered if anyone read that fine historical novel about the father of Erasmus, nowadays. We remember enjoying it when last we read, but it is many, many years ago. . . We are now making plans for the November and December issues with their special emphasis on books. The publishers did their planning some time ago, and in addition to the good looking fall catalogues, are beginning to send along the first review copies of children's books. . . The Ryerson Prize novel, Arthur Storey's *Prairie Harvest*, has also come up from the Publishing House. . . We always get excited about books at this time of year. One never knows what will turn up.

Mr. Storey

### And Four To Grow On

*By Frances Palmer.* (Clarke, Irwin, $3.95.)

**Reviewed by J. H. Arnup.**

Viewed from one standpoint this is a quiet little domestic story with nothing in it to get excited about. From another viewpoint it is a most amazing account of domestic achievement in handling "impossible" children and of a successful effort "to subdue them to the useful and the good."

A childless farm couple, past thirty-five, adopt two children, a boy of eight and his sister, who is five years old. The children are waifs, with a terrible history of mistreatment, which has left them suspicious and resentful. They are utterly devoid of domestic training or disposition. What follows must be read to be believed.

Within two years the experience is intensified by the introduction of another pair, similar in age to the first two. How they all become one family, united, loving and Christian is the story. A warm religious experience of faith and trust shines through it all.

### The Double Hook

*By Sheila Watson.* (McClelland & Stewart, paper $1.75, cloth $3.95.)

**Reviewed by Jesse H. Arnup.**

A very promising first novel by the wife of a well-known Toronto artist. The whole story occupies only a few days in the obscure life of less than a half-dozen poor families somewhere in a pocket of the Rockies. The object of study is the reaction to life of each individual and the group as a whole as they experience it within the group or by inevitable contacts from outside. The results are set down with a stark realism reminiscent of John Steinbeck or Eugene O'Neil. It is not a pleasant book but there is no denying that this new author has insight, power and a gripping style. She will be heard from again.

### The New Humanity

*By Bruce Kenrick* (Collins, $3.00)

**Reviewed by R. C. Chalmers**

"The tragic weakness of the Church in great areas of her life today has its roots in this perplexing predicament—the Church knows perfectly well how she is suppo to ACT, but because the Church does know what she IS, she is unable to act. Church knows what God demands of But because she does not know what has made her, she lacks the power to ob The Church lives by faith. And bibl faith is never primarily faith in a di imperative. It is first and foremost f in a divine indicative."

These words from the Introduction a good example of many thought-provol statements in this valuable book.

The author, who is a graduate of E burgh and Princeton and is now serving Church in India, pleads for a "theology identification." Dr. James S. Stewart n in his Foreword to the book that identification is threefold—"with Ch with the Church, (and) with the wor Dr. Stewart continues: "The argumen presented throughout with such a ve and vigour, such a degree of personal c cern and urgency, that it is bound to m a deep impression on the reader's min

Part One deals with the nature of Church. Then because the Church Christ's Body we are led to consider Part Two, the "Therefore . . ." Here theology alive with the breath of Spirit.

### Gods and Men—The Origins of Western Culture

*By Henry Bamford Parkes.* (McClell and Stewart, $8.50.)

**Reviewed by George M. Goth.**

*Gods and Men* is an attempt to evalu the origins of our culture. The scient the politician, the business executive, the four-star general are kings in our ti The average citizen is tempted to b fatalist. Karl Marx, Toynbee, and B Barth leave little room for the initiative man. Parkes, in a delightful, readable st maintains that societies are formed maintained by the propagative ideas artists, philosophers and theologians.

What are the chief concerns of troublous time? Parkes gives the answe "The task of civilized man is not replacement of religion by reason, but affirmation of new forms of the religi consciousness which will not conflict w rational and objective thought." In

ence, the author dismisses the sterile alism of both fundamentalism and arianism. "Civilization depends on finda harmony between order and freedom." here have been four major advances in lization. It appears that we are about make a fifth plunge. Are we ready? This the $64.00 question. Communism has hed its back on the creative achieveuts of western man. We, on the other d, are so terrified by communism that repudiating it we may unfit ourselves the struggle. Millions in the west have n cast into the wasteland. They have roots. Scientism does not satisfy our c hungers. Free enterprise can be cruel lacking in community.

arkes reminds the intellectual that man ances not by obliterating his primitive tage, but by transforming it.

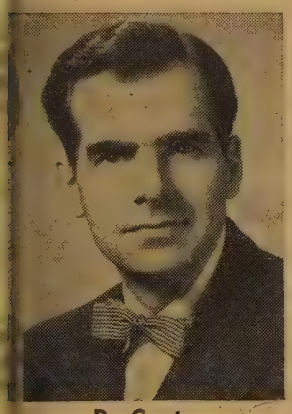
Western man is in trouble. He has lost h in his primitive heritage. The new dom has left him lonely and frightened. s is the best book I know to tell us nce we have come, and to suggest how can respond creatively to the challenge our times. There need be no conflict ween rationalism and religion. Each roach gives us different facets of the l truth.

## d's People in India

*y John Webster Grant.* (Ryerson Press, 3.00).

**eviewed by R. C. Chalmers.**

No review can begin to do justice to this k. It is a mine of suggestion for all who concerned about the future of missions. s a MUST book for leaders, for many ts made about missions in India have a relevance to the strategy of the le missionary enterprise in the future, ecially from the churches of the west.



Dr. Grant

This book comes out of a year of travel, study and lecturing in India when the author, with his wife, had sabbatical leave from the Union College of British Columbia where he was professor of Church History. Dr. Grant, a mer Rhodes Scholar, has recently been ointed Editor of The Ryerson Press, onto.

very few years a book of outstanding portance on the missionary enterprise ears to challenge the thinking of the le Church. *God's People in India* must placed in this category. It is the most dable, challenging and penetrating study missions that this reviewer has read in ny years.

Dr. Grant has no axe to grind and ause of this fact his appraisal of the urch in India is well-balanced. He realizes immense contribution that missions and church have made to Indian life, while at the same time he is well aware of the "colonialism" in missions and the weaknesses of the Indian Church. He brings out clearly the special challenge to missions in the eclectic, Hindu environment, where all religions are regarded as containing some truth—an atmosphere that is not congenial to belief in the finality of the Christian revelation. The writer also points out that Hinduism is now linked with a nationalistic fervour so that the cry, "the missionaries have denationalized us," seems to have some point from the Indian view of things.

In the chapter on "The Desire For An Indian Church" the writer deals with the problems of the Church becoming indigenous. "Indigenization, when it really comes, will owe more to the practical exigencies of making a witness for Christ in India than it will to romantic efforts to recapture Indian traditions for the church. . . . The great need is not that Indian Christians should be more Indian but that in their church life they should be themselves. Indigenization will have succeeded in its object if it enables Christians to act with the greatest possible naturalness and spontaneity." (p. 36f.)

"The greatest sign of hope is that there now exists in India a Christian church capable of taking advantage of the opportunities that are presented. Despite its meagre resources the life of Christ is in it and the Holy Spirit dwells in it. When the great educational institutions and service projects have passed into history the church will remain as the great lasting monument of missionary work." (p. 98.)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## TEENAGE DRINKING

(*Continued from page* 12)

purpose is found among church leaders, educationalists, alcoholism experts, social workers, teachers, psychologists and political leaders, the final decisions on how children should be trained with regard to alcohol must rest with the parents. Perhaps this is best, providing the parents are intelligent and cautious about their own conduct.

According to the survey, advice from parents is heeded more readily than advice from any other source. Of the students advised by their parents not to drink, 40% abstained. Similar advice from the church and from teachers was heeded by only 16% and 10% of the children, respectively. The Yale report concluded: "While sanctions against drinking are definitely effective when coming from parents, advice not to drink, which originates with the church or school, may be less effective than none.

What new turns, if any, alcoholism education will take in the future is uncertain. One clinical worker told me, "You see, there is a basic difference of opinion about this whole thing which we sometimes despair of bridging. For us, the question of drinking is related to the all too r problem of alcoholism; but for the to perance people the problem is viewed so much in terms of alcoholism, thou that, of course, enters into it, but of moral rightness or wrongness of drinkin

However, until more is learned abo teenage drinking and what can be do about it, the best course for wise pare is to abide by the law and present th children with a good example. ●

## HOME - SCHOOL IDEA

(*Continued from page* 17)

annual meeting, in Halifax, this spring, had a Maritime setting, and a Maritim presided. The national president, H. Simpson of Sydney, N.S., is an acti United Church layman.

I'm always impressed with the fact th so many of the people who are busy "Home and School" work are active Christian education circles. But this really not surprising, since both share concern for youth. The church has a spec role to play here, as it continues to sharp the individual's sense of responsibility every area of life. ●

*NORMAN McNAIRN says:*

# Let Us Praise Famous Men

WHAT has happened to us? In times within memory there were large numbers of great Christians: today there seem to be few. Take preachers for example! In my home city there used to be a score of "princes of the pulpit." Today there are at the most two or three, and even these, while popular, do not show the marks of greatness. Their sermons are vigorous and plain, but they do not thrill us with the transcendent glory of the unseen world.

There are a few famous Christians in the world, such as Kawaga, Albert Schweitzer, Frank Laubach, Billy Graham, and Stanley Jones. But of these only Graham is in his prime. And lots of people are busy belittling him.

Always belittling! That's the trouble with our generation. We don't want people to be big. We want to see them all "cut down to size." We call this the generation of the common man, and the commoner they are the better we like it. We see fewer great ones because we no longer believe in greatness.

Some of us can remember different times, times when men of prayer and power like John R. Mott thrilled the Church with their vision of the expanding Kingdom. They were too busy summoning other men and women to greatness to belittle any.

Of course these times are more difficult. The future appears less golden and more threatening. The world task of the Church is beset by all sorts of problems. And many of our leaders are harried and anxious. But just for this reason the need for greatness among us is all the more urgent. Secretaries we have in sufficient numbers. Our pressing need is for saints, heroes and prophets.

How do you get them? Well, I think the first thing we have to do is to *want* them, to expect them. There *is* power in positive thinking. If we learn to see greatness and to praise famous men with an ungrudging spirit, nobility will stand forth, and we ourselves will stand taller than we did. As John Drinkwater has well said:

When the high heart we magnify,
And the clear vision celebrate,
And worship greatness passing by,
Ourselves are great.

## ORTHERN UNIVERSITY

(*Continued from page* 18)

otists gave up direct control of Mc-ster, in exchange for provincial help.

n Northern Ontario, the United Church poses to establish Huntington College, unite in some workable plan of federation h Roman Catholic institutions, either in rth Bay or Sudbury, and with other urches wishing to participate. And ntington, like all other church colleges, l have its doors open to good students, ardless of denomination.

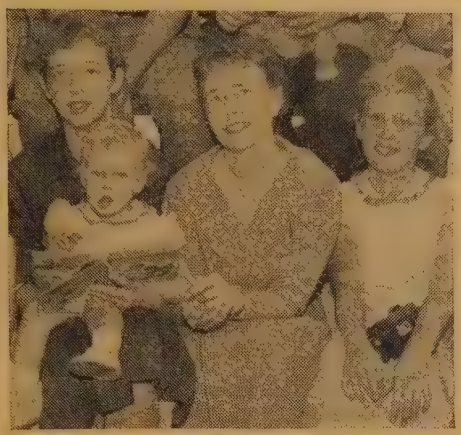
**Don't Know Where!**

To that end, authority was secured at ir spring meetings from each of the urch's three conferences: Toronto, Ham-n and London, under which northern ited Church Presbyteries come. And ring recent weeks, Newbery has visited tres all across the North and secured promise of North Bay, Sudbury, Mus-ka, Algoma, Temiskaming and Cochrane esbyteries to have a simultaneous ntington College canvass in all United urches this fall. The Wells organization, ich has done a very successful job in ping London conference Presbyteries in omewhat similar campaign recently, has en retained.

If plans go as expected, a small college l be erected, and teaching will begin t fall.

"We're not just being coy on this," says Newbery. "We're not holding back our decision until we get everyone supporting us. We just can't decide until we complete our studies and negotiations with the Jesuits and Resurrectionists."

It seems very likely, however, that it will be either North Bay or Sudbury. Each



The Newbery girls—Mrs. Newbery with Mary 17, Susan 12, and Wendy 2.

site has advantages. North Bay has five hundred acres north of the city where a university could be established. It has many natural and scenic virtues. Two years ago when this subject was raised in THE OBSERVER a full page of letters was printed from Northern Ontario, advocating North Bay as the site, and an organization called the North Eastern University Association came into being, frankly determined to promote North Bay.

Surveys by educational people, on the other hand, show that Sudbury is the centre of a large, potential student population. And the University of Sudbury has a large tract of property, too, which might be shared. U. of S. is further advanced than North Bay, doing a good job with night classes.

But those studying the situation realize that too often in the past promise of a university has been unfulfilled, because those who needed it quarrelled over a site.

The United Church leaders, grateful for Roman Catholic co-operation, are nonetheless determined that they will only throw in their lot with a Roman Catholic group where authority for the university is vested in a non-denominational Board of Governors, and where each church will have an equal place — with provision for other churches, too.

At Sudbury, a committee has been set up, comprised of Father E. Bouvier, President of the University of Sudbury, Mr. Vincent Gascon, a Roman Catholic lawyer, past President Harold Bennett, of the United Church's Victoria University, Archbishop Wright of Algoma, with Mr. R. D. Parker, vice-president of International

(*Continued on page* 31)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# About People and Places

## Braved the Heat

140 ministers and laymen braved the 90° heat and humidity, to attend the 12th annual conference on Evangelism at the Ontario Ladies' College, Whitby, Ont., last month. President A. B. B. Moore of Victoria University conducted five devotional periods. Speakers included Dr. W. M. Drummond, Ottawa, who spoke on rural life and the rural church, while Professor Norman V. Hope of Princeton and Dr. Donald Thomas of the American Baptist Church addressed the conference on various phases of Evangelism.

## Spending Money Overseas

When cyclone and floods hit Madagascar, a gift of $1,500 was sent from The United Church of Canada. With this amount—greatly increased in their currency—children were sent to camp, help was given to build new churches and schools, refugee families were cared for and workers' salaries paid.

"Words cannot express to you our gratitude for this gift," writes L. Naish of the Christian Council of Madagascar, "it is a tangible proof of your caring for us."

Through the Department of Inter-Church Aid, the United Church also sent $2,000 to the Mindolo Ecumenical Foundation, Northern Rhodesia. With this, a ceiling was put on the lecture hall and equipment bought for dormitory blocks occupied by the literacy and literature students from all over Africa.

In acknowledging the gift and expressing thanks, the Rev. E. J. Peter Mathews tells of the exciting way in which Mindolo is developing. Greater and greater interest is being shown both without and within Africa over the possibilities of this centre which may grow into headquarters for the work of the Protestant churches, among them the United Church, within the whole area.

## M and M Gain 8.6 Per Cent.

There was an 8.6 per cent. gain at September 14th over last year's Missionary and Maintenance figures, an increase of $251,133, Secretary Dr. H. E. D. Ashford reports. The total figure is $3,185,194 as against $2,934,061 in 1958. Figures shown below are givings by conferences with the 1958 amounts in brackets.

Newfoundland, $31,343 ($29,014); Maritimes, $250,571 ($240,128); Montreal and Ottawa, $311,091 ($304,471); Bay of Quinte, $241,297 ($218,286); Toronto, $647,403 ($618,330); Hamilton, $489,266 ($454,187); London, $377,322 ($347,034); Manitoba, $188,438 ($168,387); Saskatchewan, $174,308 ($153,276); Alberta, $213,237 ($174,398); British Columbia, $224,599 ($198,360); Donations, $36,319 ($28,190).

## Japan Honours Canadian

**Dr. C. J. L. Bates**, who went to Japan as a Methodist missionary in 1902 and was for many years President of Kwansei Gakuin, is flying to that country, October 20th, to receive the honorary degree of Doctor of Laws from the university over which his former students now preside. The degree is being conferred upon him in recognition of his great service to the Church of Christ in Japan through higher education.

Dr. Bates, who has been in the ministry over 60 years, now resides in Toronto where he is minister emeritus of Royal York Road United Church. He will be accompanied Dr. C. John L. Bates, First Presbyte Church, Greenwich, Conn. Dr. Bates' th sons and a son-in-law are in the minist

## Evangelism in Maritimes

The **Rev. W. G. Berry**, associate secret of the Board of Evangelism and So Service, is in the Maritime Confere attending presbyteries, schools for elders preaching Sunday services from mid-Sept ber to October 18th. He will hold a Sch of Evangelism in Sydney and meet w Union locals. Thanksgiving will be spen the Atlantic Christian Training Centre.

## Mining Town Church

Manitouwadge, the town that was b on the site of copper and zinc discove in 1953, now has a United Church. It the home of Geco and Willroy Mines w a 2,000 population, a hospital, high sch business section and theatre. **St. Paul's**

dedicated by Dr. E. Lautenslager, pa President of the Hamilton Conference. T minister, the Rev. Gerald Paul, conduct the service, assisted by Dr. James A. Lyt Home Missions Superintendent, and Rev. A. T. Kennard, Sudbury Presbyte chairman.

For two weeks in August the church ba ment was used along with the curling ri and a dining hall for the Anglican-Unit Church Vacation School which had average attendance of 106.

## Rev. Gordon Domm Dies

The second Toronto minister to stricken with a heart attack within the p few weeks, the **Rev. Gordon Domm** collaps and died outside his home on Septemb 11th. A doughty fighter against liqu gambling and juvenile delinquency, M Domm gained wide publicity some years a when he took responsibility for a group teen-agers known as the Beanery gang a worked with them successfully. The Sund evening forums he inaugurated during 21-year ministry at Bathurst Street Churc Toronto, created wide interest. At the ti of his appointment in 1957 as Secreta of the Ontario Temperance Federation realized that new methods of temperan education were necessary, and with this view he took the course given at the Ya School of Alcohol Studies. Mr. Domm w born in Ayton, Ont., in 1900, and educat at the University of Toronto and Uni Theological Seminary. The funeral servi in Bathurst St. Church was conducted the minister, the Rev. J. A. Glynn Firth.

## se Have Died

ē **Rev. S. T. J. Fortner,** Orillia, Ont., September 10th. Ordained in 1918, he minister of a number of Ontario charges, ng in 1945. . . The **Rev. H. Howard** n, North Bay, died September 1st. ined in 1909, Ontario was the scene of abours. He retired in 1949, but in 1952 to serve Trout Mills United Church. building was destroyed by fire in 1956 when rebuilt at another site was named is honour, the Howard Eaton United ch. . . The **Rev. J. A. McKean,** also of th Bay, died August 16th. He was ned in 1905 and his ministry was within Maritime Conference until his retirement 931.

**rah Jackson,** widow of Matthew Little, le and Toronto, and mother of the late W. J. Little, for many years Bursar of oria College, died on August 25th, wing an accident, in her 99th year. . . **ce A.,** wife of the Rev. Austin Angus, in Saskatoon, August 6th. A native of a Scotia she married and served with husband on Saskatchewan charges. . . **h Louise,** wife of the late Rev. Ernest Young, died August 22nd. Her home was Windsor, Ont. . . **Annie Georgina,** wife ne Rev. W. C. Almack, Dundas, Ont., suddenly at Tobermory, July 18th. . . **y E.,** wife of the Rev. W. J. Stewart, etton, Ont., died August 20th.

## Indian Chief

**hief Growing Horse** was the name con- d upon the **Rev. W. Gourley** of the na (Alta.) United Church when he was lled as honorary chief at a ceremony ecognition of his k among the ans. The service the McDougall rch on the Mor- Indian Reserve conducted by the Cyril Martin, nheller Presby- chairman, with f Walking Buf- patriarch of the ley tribe, offic- g for the Indians. presented Mr. rley with a com- e headdress.

Mr. Gourley

## Faith in New Terms

hree hundred voting delegates represent- 77 churches in 53 countries declared at meeting of the World Presbyterian nce in Brazil last month, that it is high for a modern expression of the historic rmed faith. They approved positive n to bring the four century old tradition Christian service and suffering in tune a rapidly changing world. To head up work the Alliance elected as President, Ralph W. Lloyd, a former moderator of Presbyterian Church, U.S.A.

## vice over TV

he **Rev. Victor Rose,** minister of Cedar United Church, Point Claire, Que., will luct the Sunday morning service, October . This will be televised over CBLT, nnel 6, at 11 a.m., EDT.

## ining Leaders

ey Explorer leaders and WMS secretaries ffiliated CGIT groups in Saskatchewan Manitoba met in conferences recently


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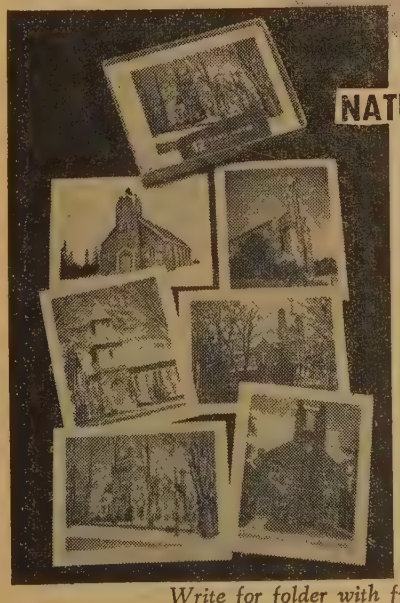

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Christian Education secretaries co-operated and joined the provincial secretary in giving leadership. The Rev. Catherine McKeen and Miss Betty Bone joined Miss Joan Leslie in this work. The conferences were held at the Prairie Christian Training Centre and in the Winnipeg, Brandon, Rock Lake and Carman Presbyteries, as well as the Lakehead.

Teachers in one-roomed schools in Newfoundland have their difficulties, and to give them some leadership, Miss Marion Thomson and Miss Betty Bone assisted Newfoundland's Miss Ruth Tillman and Miss Betty McColgan in a number of conferences. Field Secretary, Miss Thomson also did missionary education with leaders of mission bands, Explorer and CGIT groups and WMS officers.

### Overseas Comings and Goings

There is a great deal of shuttling back and forth these days among Overseas Missions personnel. The **Rev. Floyd Honey,** Associate Secretary, has just returned after a summer spent on the mission fields in Northern Rhodesia and Angola, and a short visit to India.

**Miss Susan Argo** sailed for Japan late last month where she was met by the **Rev. Edward D. Baker.** They were married and went to their field at Iri, Korea.

Others Korea bound were the **Rev. Morley Hammond** and his bride, the former Audrey Ickler, deaconess of Howard Park Church, Toronto, who flew for the opening of language school; the **Rev. Walter Beecham and Mrs. Beecham,** and **Mr. and Mrs. Gordon C. Findlay** following a year's language study at Yale.

The **Rev. L. A. Purdy and Mrs. Purdy** fly to Trinidad; the **Rev. Garth Legge and Mrs. Legge** departed for Northern Rhodesia. **Mr. Keith Jamieson** will spend a year attending the London School of Tropical Medicine, where he will take a special course in health and sanitation to equip him to assist Dr. Sidney Gilchrist in teaching in the Angola villages. The **Rev. Dr. Wolfgang Roth and Mrs. Roth** are already in India.

## "Shell out for UNICEF"

HALLOWE'EN in Canada is not like it used to be. It's better. It has changed from the days when gates were removed and buggies planted on barn roofs. Mischievous pranks have given way to "shelling out" and lately to "shelling out for UNICEF," the United Nations Children's Fund.

This Hallowe'en project is growing in popularity. In 1957 Canadian children collected $75,000; in 1958 $130,000 was sent down to the United Nations in New York. UNICEF was able to help 50 million children and mothers in 100 countries.

More and more United Church groups and Sunday School classes are holding "Hallowe'en for UNICEF" programmes. When the children dress up, take their labelled collection boxes and call on all their friends and neighbours to "shell out for UNICEF" they know that each penny can mean five large glasses of milk, anti-TB vaccine or some other badly needed help for another child in the world.

They know that there is magic in UNICEF pennies because they are spent wisely. What children spend for a comic book will give another child 50 glasses of

milk in India. An ice cream cone will protect 10 children from tuberculosis in Chile, and a candy bar will cure a child of yaws in Nigeria.

Children like to share, as letters to headquarters show. "I'm Mary. I'm six years old and I collected $6.00 for hungry children. It was fun."

All that is necessary to take part in the UNICEF programme is to write to the UNA Committee for UNICEF, 280 Bloor St. West, Toronto 5, and a whole kit of materials will be sent. Every new group sharing "Hallowe'en for UNICEF" means that more and more sick and hungry children can be helped.

After a year's leave of absence, the R
**I. W. M. Kirkpatrick and Mrs. Kirkpatr**
returned to Trinidad, and from furlou
the **Rev. Weldon Grant and Mrs. Gr**
**Mr. Thomas Brown and Mrs. Brown**
the **Rev. Murray MacInnis and Mrs. M**
**Innis** have gone back to Angola.

The **Rev. Dr. S. R. Collins,** who
planned to return to Angola, has b
advised by his doctors to remain in Can
for a time.

On furlough from Japan are the R
**Howard and Mrs. Norman;** the **Rev. S.**
**Robertson and Mrs. Robertson;** the **Rev.**
**F. Carey and Mrs. Carey** and **Prof. A.**
**MacKenzie and Mrs. MacKenzie.** Fr
India are **Mr. and Mrs. C. A. Connor**
the **Rev. J. R. F. Story,** and from North
Rhodesia, the **Rev. N. W. Hincks and M**
**Hincks** and the **Rev. Eric Read and M**
**Read.**

### Methodists Say "No"

The **Methodist Church in Australia**
refused to join with the Roman Catho
Anglican and Presbyterian Churches
holding special services to mark the 10
anniversary of Australian horse raci
Methodist President General, Dr. A. Har
Wood stated, "I do not think my chu
could join in any services of horse rac
men. The policy of Methodism is to opp
gambling, even in its smallest forms."

### Student at Corning

The final official act at **Corning, Sas**
of student minister, **Mr. Dirk Peerboom**
McMaster University, was to conduct
dedication service of the United Chur
This was a three way project: the build
a gift of the former congregation at Do
laston, Sask.; some pews presented by
congregation at Forget; and manual labo
by the Corning congregation. The Rev.
Brandow, Grenfell—a local boy—officiat
assisted by Home Missions Superintende
the Rev. A. D. Stade, and the Rev. K.
Clarkson, Stoughton, supervising pastor.

### Norway House Post

Miss Irene James who has been a rece
tionist at the United Church's Berkel
Studio in Toronto and a staff member
the Board of Information and Stewardsh
for a number of years, has been appointi
girls' supervisor at the Indian Residenti
School at Norway House, Man.

### Objections in Rhodesia

The **Christian Council of Northe**
**Rhodesia** has declared its opposition to a
increase in the powers of the Federal Go
ernment towards complete autonomy with
the Commonwealth, until it is based
the full consent of the majority of t
people.

The council, which consists of represe
tatives of all the major Protestant bodi
working in the territory, which includ
The United Church of Canada, made it qu
clear that the Christian church must
vigilant regarding the upholding of Christi
principles in all spheres of activity.

### Planning General Council

**Dr. Ernest E. Long,** Secretary of t
General Council, preached anniversary se
vices in McDougall Church, Edmonton, la
month and conferred with the Committ
on Arrangements for the General Coun
to be held in that city, September, 1960.

### "Exposed" to Women

The Church of Scotland will give furth
consideration to the admission of women
the ministry, the General Assembly w
told. Presbyteries are to be provided wi

rial "in which the whole subject will xposed"!

presenting the report, Chairman Dr. Kennedy stated, "We are not alone in dering the question. It is increasingly oying the attention of the World Council he British Council of Churches." How- he warned, this "challenging" question ld not be rushed. "Until we get down e theological roots of what is involved," ontinued, "it is inadvisable to propose ions that will alter the status quo."

## ting in Lachute

e **Rev. Wilson Bridge,** the United ch, Lachute, Que., exchanged pulpits in with the **Rev. E. Raphael Michael** of Little Rock (Ark.) African Methodist copal Church. They did not meet at that This year, Dr. and Mrs. Michael have guests at the manse in Lachute. Dr. ael shared in Sunday services conducted Ir. Bridge and met the congregation.

## nen in the Church

iss Helen Turnbull, leadership education tor for United Church Women in the placed the accent on the world church in the discussions of the 100 delegates to the conference of the United Church Fellowship of Professional Women held in Toronto last month. A former staff member of the World Council of Churches, in an address on the place of women in the world church, she said that some women do not have class citizenship in countries, and some ot have it in Christian churches, either. pointed out that there were not many en committee members in the World ncil and none in the important com- ees such as Faith and Order, Programme Finance, but she stressed that if women a larger place in the world church, must be willing to pay the price and epare themselves for the responsibility.

Miss Turnbull

## Preacher Mayor

ne mayor of Rapid City, Man., the **Rev. rge G. Harris,** and **Mrs. Harris** recently rated their golden wedding anniversary three of their four children, and seven eir 13 grandchildren present.

arried in 1909, Mr. and Mrs. Harris d the West China Mission in educa- l work at Chungking for seven years. acher in Canada until 1946, Mr. Harris re-entered the ministry and held rates in Manitoba, Saskatchewan and sh Columbia until 1956. Since retiring apid City, he has been engaged in civic rnment.

## sidents Abroad

esidents of both women's organizations ne United Church are travelling this h. **Mrs. John Y. MacKinnon** is in rn Canada visiting Woman's Associ- presbyteries and conferences. **Mrs. st E. Long** is in the Maritimes where vill speak at seven Presbyterials.


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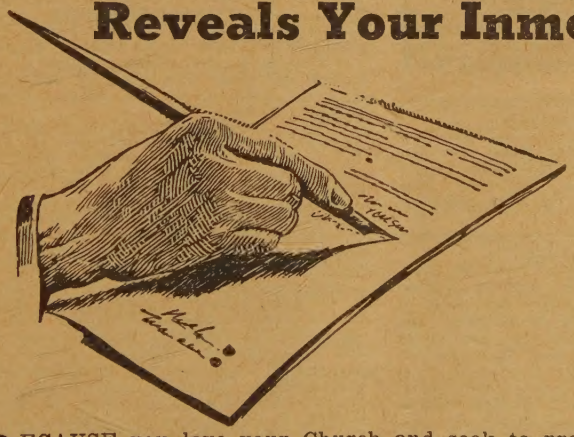

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## 1B. RETIRED OR RETIRING MINISTERS

CENTRAL United Church, Weston, desires services of a retired minister to assist with visiting. Please contact E. Worden, Secretary Official Board, Main St., Weston, Ont.

## 2. EMPLOYMENT WANTED

REFINED widow, experienced Bible Teacher, Hospital, Institution, and Home visitor, would like position in Toronto church, part time. Best references. Box 138, THE UNITED CHURCH OBSERVER, Toronto.

## 2A. PULPIT VACANCIES

ARNPRIOR, Ontario, Grace-St. Andrew's United Church, pulpit vacant October 1st, 1959. A well established progressive Church—43 miles west of Ottawa. Interested ministers are invited to write to Mr. H. A. Short, Box 52, Arnprior, Ontario, giving full particulars.

FORT WILLIAM, Ont. First United, vacant Sept. 1st, 1959. Ministerial duties to commence on or before July 1st, 1960. Interested ministers contact Mrs. A. A. Neuert, 702 Ruskin Ave., Fort William, Ont.

GULL LAKE, Sask., 3-point charge, vacant October 18th. Beautiful new split-chancel church. Hospital, public and high schools. Comfortable modern manse. Contact Art Sweeting, Gull Lake.

HAMILTON (Ontario), Ryerson United Church, vacant September 1, 1959. Comfortably furnished manse. Membership 1,200. Assistant minister. Interested ministers contact Secretary, Pastoral Relations Committee, N. P. McIsaac, 188 Wexford Avenue South, Hamilton, Ontario.

KENOGAMI Pastoral Charge vacant. Minimum salary, furnished manse. Man about to retire or retired would be acceptable. Write J. W. Monroe, 12 Nelson St., Kenogami, Que.

## 2A. PULPIT VACANCIES—Continued

LYN Pastoral Charge, vacant June 30th, 5 miles from City of Brockville, Kingston Presbytery. Modern equipped brick manse adjacent. Present salary $4,400.00. Address inquiries to Arthur J. Hudson, Secretary Pastoral Relations Committee, Lyn, Ont.

MANVERS circuit—Peterboro Presbytery—6-point charge, with student minister assistant, vacant July 1st, salary $4,500.00 including travelling expenses. Write P. J. Rowe, Janetville, Ontario, Chairman, Pastoral Relations Committee.

NORWOOD United Church, St. Laurent, Montreal, vacant October 1st, 1959. Growing congregation with new Christian Education wing, and new manse. Interested ministers please write — Mrs. Harold Ford, 1895 St. Germain Blvd., St. Laurent, Montreal 9, Que., Secretary of Pastoral Relations Committee.

OTTAWA, Dominion United, near Parliament Buildings; minister required commencing November 1st. Direct inquiries to W. H. Scrivens, Chairman, Pastoral Relations Committee, 48 Sunset Blvd., Ottawa, Ont.

SASKATOON (Sask.) Second Street United Church, vacant September 1st. New manse, close to Public and High Schools in University city. Salary $4,400.00 including car allowance. Interested ministers please contact Secretary, Pastoral Relations Committee, G. H. Smith, 231 — 4th St. East, Saskatoon.

SCARBORO United Church, Calgary, Alberta, requires services of minister. Staff includes Assistant Minister in charge of Christian Education and full time office secretary. Interested persons write Chairman, Pastoral Relations Committee, Mr. G. W. Wright, 2315 Richmond Road, Calgary, Alta.

SMITHERS, British Columbia, United Church, requires an ordained minister immediately. Furnished manse, Elementary and accredited High School. Two point charge. Interested ministers write Mr. C. Bury, Box 1059, Smithers, B.C.

SUDBURY — St. Paul's United Church. Pulpit vacant October 1, 1959. New church, just completed, replacement value $250,000. 350 family congregation. Salary well above minimum. Interested ministers please contact Chairman, Pastoral Relations Committee, J. D. McPhail, 192 Simcoe Street, Sudbury, Ont.

## 4. PULPIT SUPPLY AVAILABLE

CAPABLE layman seeks opening as pulpit supply minister in Eastern Ontario or Western Quebec. Twenty years' experience. Available immediately. Excellent references as to ability and character. Could undertake permanent position. Box 137, THE UNITED CHURCH OBSERVER, Toronto.

## 5. CHOIR PERSONNEL

ORGANIST and Choir Leader, Knox United Church, London, Ontario; duties to commence October 11, 1959. Reply, stating qualifications and salary expected, to D. W. Sloane, Chairman of Music Committee.

WANTED—Organist-choirleader for St. Paul's United Church, Milton, Ont. Apply to Chairman of Music Committee, G. E. Dolby, R.R. 1, Milton, Ont.

WANTED—Singers for mixed voice choir (not church choir). Jennie Bouck Singers. Rehearsals Monday evenings Trinity United Church, Toronto. Ages 20-35. MEl. 3-7497; LE. 3-3344.

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ıtes to Remember

The Toronto Ministers' Wives' Association will d their fall get-together on Friday, October 16th. will take the form of a tour of the new United ırch House, 85 St. Clair Ave. E., from 2 - 3.30, owed by tea.

# NORTHERN UNIVERSITY

(*Continued from page 25*)

Nickel, as chairman. Mr. Parker is a United Church layman with a reputation for fairness and objectivity in such matters. He is a member of the Board of Governors of the U of S, and also a member of the UNOA. The committee has been carefully and quietly studying ways the groups may cooperate to establish a University. As we go to press, Dr. Vaughan has been added to it.

For the immediate future the big job before the United Church people of the North is support of the campaign to raise money for Huntington College — without knowing yet where the college is to be.

If they do it, it is almost 100 per cent. certain that industry and government will back them up with the support a young university will need.

The founding of such a college in Northern Ontario may well be as significant a contribution as Silas Huntington first made, when he braved the unknown north with Bible in his big hands.

For as well as providing the opportunities for learning that must be available to young people who want to go to colleges, a university does many other things. It makes a tremendous impact on the community. Its very presence encourages able young people from homes where encouragement is lacking, to make the effort towards further study.

When set up according to the present plans, it means the church can make its witness in one of the most important places, in the residence and on the campus where able young people prepare for professional life. ●

# REPORT FROM RHODES

(*Continued from page 7*)

consequences." Dr. Richard Fagley gave a further report concerning the "world population explosion," and declared that unless in such a country as India, food production can be tripled in the next seven years, a major famine cannot be averted.

An urgent call was issued to the churches to make the most of World Refugee Year. More nations should open their doors to the flood of refugees, still increasing in many parts of the world. A special responsibility rests on the churches to assist the "hard core" cases, the ailing, incapacitated, and aged, both by influencing government policy and by direct support. There is a tremendous challenge here that the United Church cannot ignore.

Before the World Council came into being, a series of "Faith and Order" conferences were held, notably at Lausanne (1927) and Edinburgh (1937). Now it is felt that the place of "Faith and Order" in the World Council should be strengthened by adding staff to lead in study and research, and that Faith and Order should share more fully and practically in the declared aim of the World Council to foster unity within the church universal. These proposals will receive further examination next year.

Like The United Church of Canada, the World Council has outgrown its rather ancient buildings in Geneva, and a new headquarters centre is to be erected on a new site. Total cost is estimated at $2,500,000 of which $1,000,000 is still outstanding. The Canadian Council of Churches' objective is $100,000, and the United Church's share is $44,250. This is to be considered by the Board of Finance.

The growing importance of the younger churches was underlined by reports of the East Asia Christian Conference, most ably presented by Kyan Thais and D. T. Niles. The reports of the Divisions of Inter-Church Aid, Ecumenical Action and Studies revealed the enormous development of the World Council's work since 1948.

Every one of the ten days at Rhodes was packed with meetings and discussions. Reports on the "Theology and Evangelism," the "Use of the Bible," Religious Liberty in South America, the Franco-Algerian question;—these and many other questions received careful, prayerful attention. We worshipped in the ancient Knights' Chapel in the Castello, in the Orthodox Cathedrals of Rhodes and Athens, and in the Evangelical Church (Reformed) in Athens. Above all, we felt that more and more firmly the ties of common understanding and fellowship were being strengthened between these diverse communions who yearned to realize, as Christians must, our true unity in Christ, "that the world may believe." ●

## *Publishing House Notes*

### *The Royal Tour*

THIS is a souvenir record of the recent memorable and triumphant visit by Her Majesty Queen Elizabeth II and His Royal Highness the Duke of Edinburgh when they toured Canada, opened the Seaway, and visited Chicago. The book contains the complete text of Her Majesty's address at the Seaway Opening Ceremonies and over one hundred and fifty black and white illustrations depicting almost every phase of the tour. Eight pages in full colour help to make this the most beautiful and timely gift book of the year. It is being published simultaneously in Canada, the United States and Great Britain. Price $3.95.

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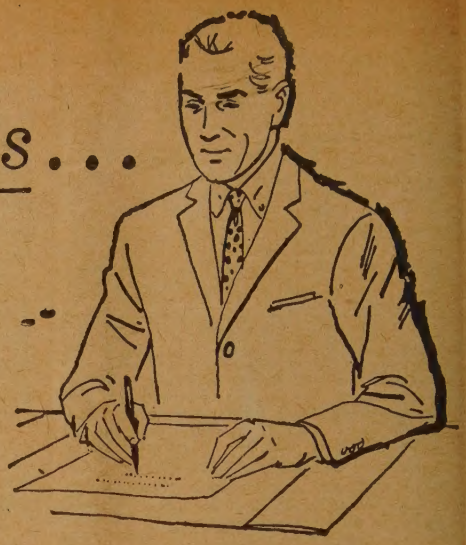

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